

THE MONTH

Per menses singulos reddens fructum suum,
et folia ligni ad sanitatem gentium.

(*Apoc.* xxii. 2.)

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THE HISTORY OF
MONTAIGNE
BY
FRANCIS
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THE MONTH

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EDITORIAL COMMENTS

Clouds on the Horizon—and Overhead

THE year opens ominously for civilization. Never since the Armistice, just over fifteen years ago, have the forces, moral and material, that lead to war been working more openly or more energetically. The Jingo Press of every nation, inspired by hate or fear or mere racial conceit, is calling for more and more armaments, and the politicians seem hopelessly divided in counsel. The one solid achievement of the war, the League of Nations, which is the expression of the Christian truth of the unity of the race, the remedy which the Holy See was the first to suggest, the only conceivable alternative to international disorder, the first constructive attempt to establish a basis for international law, is being discredited even by many who had once believed in it, whilst its foes are growing daily more vociferous and determined. Yet no fault can be found with the ideal of the League : it surely commends itself to all who recognize that every approach to the harmony of human wills in the love and defence of good is to be welcomed. The preamble to the Covenant, which is worth recalling at this moment when the chief Powers have shown themselves so unwilling to fulfil it, expresses nothing which is not worthy of the earnest pursuit of all decent and civilized people. It runs—

"THE HIGH CONTRACTING PARTIES,

In order to promote international co-operation and to achieve international peace and security

by the acceptance of obligations not to resort to war,
by the prescription of open just and honourable relations between nations,

by the firm establishment of the understandings of international law as the actual rule of conduct among Governments, and

by the maintenance of justice and a scrupulous respect
for all treaty obligations in the dealings of organized
peoples with one another,
Agree to this Covenant of the League of Nations."

This programme is so manifestly in harmony with Christian principles that it can be opposed only by those who think Christian principles inapplicable to human affairs—the militarists and State-worshippers, who, at present, are in the ascendant.

Why the Autocracies oppose the League

IT may be urged that the ideals of the League are every-thing that is admirable; it is only the practices of the League which arouse hostility. This may be true, but it is surely for the members of the League to make its conduct square with its profession. Because they have, so far, lamentably failed, that surely is a reason, not for giving up the attempt, but for making it with more earnestness. It is noteworthy that it is the autocracies that have been the first to withdraw from the society of their fellows. The military oligarchy which misrules Japan found the Covenant in the way of its imperialistic ambitions, and so repudiated its obligations. Herr Hitler has also left Geneva, and now Signor Mussolini, through his Grand Council, suggests a change in its structure which would destroy its original character. The fact that the League is democratic and parliamentary in nature and function, would seem to prompt these moves, for dictators dislike democracy : their word is law in their own State, but only a vote in international affairs : the conflict of opinions irks them, as it makes progress slow, whilst they see various States wield power under the Covenant out of all proportion to their political weight and importance in the world. Omnipotent at home, they chafe under restrictions abroad ; they want things done rather than talked about, and the League is better at talking than action. This attitude is intelligible. Both the German and Italian autocrats are accustomed to make real and sweeping reforms by a stroke of the pen : what wonder that the procedure of the Disarmament Conference moves them to derision ? And there is this much of truth in their desire to transform the League into a combination of great Powers that, in spite of forms, it is so in many respects already. Certainly the issues of war and peace lie wholly in

the hands of the six or seven predominant world-States who, if of one mind, can enforce peace simply by withholding the means of making war, or who, by disagreement amongst themselves, can equally banish any prospect of peace for ever. In these circumstances, it is waste of breath for the smaller and necessarily dependent States to grumble, if the greater show a disposition to arrange matters without consulting them. On the other hand, the essential structure of the League should be sedulously preserved, for its chief value lies in its making prominent the common interests of all nations and bringing them together in constant and friendly intercourse. The chief Powers cannot rightly complain of its ineffectiveness. If the League has not succeeded, hitherto, that is their fault, not that of the lesser States. Peace could have been assured any time in the past sixteen years, if the great Powers had been able to agree. The others were, and are, only too anxious for that result. The great Powers can still make the League a success, if they set about it in the right way. Their influence in the family of nations should not be despotic, but paternal.

Public Opinion the Strength of the League

THE trouble about autocracies is that, whilst they remain powerful, public opinion has no influence with them. The Government identifies itself with the whole people, and opposition views are suppressed. On the other hand, public opinion is the motive-power of the League. As Lord Cecil has said—

The League is not a super-State. Its method is not the method of coercive government : it is the method of consent ; and its executive instrument is, not force, but public opinion.

By the establishment of Governments, in Germany and Italy, which penalize criticism, the public opinion of those great peoples can no longer express itself freely and their support of the cause of peace depends, for the time being, upon what seems good to their rulers. We can only hope that these eminent men will see the wisdom of not destroying the essential nature of the League as a parliament of peoples. They can work, if they will, through the forms which it provides, more slowly perhaps, but with the greater sureness. Article 10, which guarantees the territorial *status quo* must be inter-

preted in the sense of Article 19, which provides for the modification of treaties, whilst in the final Article, No. 26, provision is made for the amendment of the Covenant itself. The "constitution, organization and objectives" of the League which the Fascist Grand Council regards with such scorn, are not wooden and stereotyped fetters on world-change, but have been wisely framed to meet altered conditions. To break up, for the speedy accomplishment of some aim which may be desirable, the most hopeful experiment which the world has ever seen, would be far from statesmanlike. On the other hand, to cry "No revision," and to threaten armed resistance to the attempt, as the spokesmen of some of the lesser States have done, is simply to hasten and make more complete the evils they apprehend. Most of the nations have been brought, and are kept, together in a common council, with enormous difficulty : it is, nevertheless, possible that, with time, practically all will join the League, seeing that it is the only alternative to international anarchy : nothing should be done to make that consummation vain. Let us repeat—the League represents the Christian doctrine that the human race is one, in origin, destiny and interest : its denial would be a reversal to the jungle.

The Solidarity of Mankind

NEVER has that doctrine been better expressed than in a Papal message sent through Cardinal Pacelli to the President of the Semaine Sociale at Lille in July, 1932, for it indicates very clearly what should be the spiritual support and framework of sound international relations, economic and political. (The more significant sentences are italicized.)

There is in the first place the deep-seated unity of the great human family which, as Christ has taught, has one only Father in Heaven. There is the duty, in consequence, laid upon the members of the various nations to allow to overflow copiously upon other peoples the love which they owe in the first place to their own country. *And each people is also obliged to have regard to the lawful interests of other countries.* Moreover, all nations are bound to practise justice and charity towards each other, *and the States as a whole to further and to serve the common international good*, as the citizens and rulers of each are bound to promote and to serve their own

nearer and narrower well-being. Furthermore, at the same time, *it behoves all peoples to recognize their inter-dependence* and to adapt, to the different aspects of their unity, corresponding modes of collaboration. And if they have, in a general way, to restore health to their domestic trade, *they must not do so by systematically concentrating upon themselves behind economic barriers more and more insurmountable*, but rather by honourably practising those austere virtues recommended by the Pope's last Encyclical.

The Encyclical in question, "Caritate Christi Compulsi," issued in May of the same year, was a summons to the faithful to a crusade of prayer and penance, so as to meet the exceptional moral and material troubles of our day, and the "austere virtues" recommended were Christian justice and charity practised at whatever cost. The Pope was speaking mainly of the appalling economic crisis produced by covetousness, but, as we have shown elsewhere in this issue, it is the same evil root that produces international discord. He thus describes that excessive nationalism which is the antithesis of brotherly love.

If, however, egoism, misusing the love of country and exaggerating the sentiment of nationalism, insinuates itself into the relations between people and people, *there is no excess that will not seem justified* and, what between individuals would be universally condemned, is, in this case considered lawful and praiseworthy, being done in the name of this exaggerated nationalism. Instead of the great law of love and human brotherhood, which embraces and combines in a single family all nations and peoples, having one heavenly Father, there enters the spirit of hatred driving all to destruction.

It is hatred that is driving the nations apart at this moment, and the nationalist dislike of the League where all have a chance to meet in amity, is inspired by the same degrading vice.

Make France and Germany friends

THE Disarmament Conference stands adjourned till after the January meeting of the League Council. Meanwhile, the diplomats are hard at work, interviewing and conversing, the main object being to bring about in some way

that effective *rapprochement* between France and Germany, on which the survival of civilization depends. The King declared, at the opening of Parliament—"My Government remain determined to uphold the work of international co-operation by collective action, through the machinery of the League of Nations and in all other ways calculated to further good relations between all States and peoples." This, surely, includes earnest efforts to reconcile France and Germany. Nearly ten years ago, Mr. Churchill, who, when he is right, is very thoroughly so, wrote—

There can surely be only one policy [for this country] which is even conceivable—to use her whole influence and resources consistently over a long period of years to weave France and Germany so closely together, economically, socially and morally, as to prevent the occasion of quarrels and make their causes die in a realization of mutual prosperity and interdependence. The supreme interest of Britain is the assuagement of this great feud; she has no other interest, commercial, financial, national, or Imperial that is comparable or contrary to it.¹

This is fundamental common sense: the whole world would sigh with profound relief if these two nations could be induced finally to bury the hatchet and devote their common genius to the consolidation of peace. We trust that the King's declaration will be repeated in all these diplomatic contacts with every degree of emphasis, so that the world may know that this country stands irrevocably committed to collective action and to peace through the League.

Labour for Peace

WE believe that in spite of the ravings of militarists—one of them recently declared at Manchester that we must get rid of "the pernicious creed of internationalism," that we must assert our rights "to those markets which we won by the sword," that we must re-enact the Cromwellian Navigation Laws, and so on—the bulk of this nation is profoundly peaceful: they do not want to oppress or exploit other peoples, they only want to fight against what is unjust in the economic conditions of their life. The Labour Party, with all its mistaken Socialist leanings, represents this peaceful temper more fully than any other, and there is much in

¹ *Weekly Dispatch*, July 15, 1924.

its recent manifesto on freedom and peace which appeals to the Christian. After declaring that the conquests of science have made possible for all a fuller share of material welfare, the manifesto refers to the obstacles that prevent that result.

Personal and intellectual liberty, Parliamentary institutions, the League of Nations, and the new world law on which the League is founded, are all threatened. . . For centuries political and social progress in this and other lands has centred round the right of every citizen to control the Government of his country through the free election of a Parliament. In our own day more than 10,000,000 men died in the belief that by their sacrifice the crime of international war would be for ever ended.

Yet to-day all this precious heritage is threatened with destruction. . . Parliamentary institutions, so hardly won, are being replaced by the machine-gun rule of lawless dictators. The masses in countries stricken by fear are being asked to bow down once more to War and Mammon, the old gods of the frenzied nationalism and greedy imperialism of the past. War profiteers are once more at their devilish work spreading panic among the nations in order that their ghoulish profits may be increased. War preparations are being made on a scale even greater than before 1914, and with weapons far more terrible than were then known. Science at the service of madness threatens to destroy humanity itself. Against these sinister campaigns, and against all weak and vacillating policies, our movements must protest with all their power. . . We believe that the people of the world are more passionately for peace than ever. We believe that under the courageous leadership of Great Britain the moral forces of the world would be irresistible. The very difficulties and dangers which now exist give Britain a supreme opportunity for securing the triumph of justice, peace, and democratic right. . . It is only by constructive peace measures and by the frank acceptance of the higher loyalty to the world community of mankind that it is possible to avoid the unparalleled disasters that another war would bring.

Allowing for the rhetorical flourishes characteristic of such appeals, we believe that this diagnosis is substantially correct, especially in its reference to the armament industry which

is fighting for its existence, for it is one of the paradoxes of the situation that permanent peace would ruin a large number of people.

The Shipping War

THE Navigation Act of 1651, mentioned above, prohibiting all imports except on English vessels manned by English sailors, was aimed at the supremacy of the Dutch as sea-carriers. Now British shipping interests are threatened from all sides. It is a signal example of the evil consequences of trade-war which only a general return to Christian principles can obviate. The Government was asked, on December 13th, to come to the aid of the shipping industry. From the figures quoted, it appears that British ships carry 90 per cent of Commonwealth trade, 60 per cent of the trade between the Commonwealth and foreign countries, and 25 per cent of the trade between foreign countries alone. Considering that 54 per cent of the whole world's trade belongs to the first two categories and 46 per cent of the whole is inter-foreign, it would seem that even for a maritime Power this country cannot complain of its share of the world's commercial shipping. Yet, because foreign countries, as they rightly may, want a larger share for themselves, and for this purpose subsidize the construction and employment of their shipping, their conduct is called "unfair." Unfairness or injustice implies that some right has been violated. What right? Apart from agreement and co-operation, the rights of every State are the same. But at the World Economic Conference there was no agreement; agreement was found impossible. The States concerned, in spite of the losses they themselves had suffered through this policy,¹ would not abandon the right to subsidize and exclude and discriminate. Thus, they definitely refused to accept any moral obligations in the matter; they stood by their rights as isolated national entities, and, therefore, they cannot be accused of unfairness. Accordingly, because the Christian principle of brotherly charity is thus brushed aside, the only way to maintain British interests is to imitate the foe and ask the taxpayer to help a decaying British industry by subsidizing cargo-boats. As so much

¹ In *THE MONTH* for September, 1932, Mr. Maurice Hill, describing the shipping war as one of many causes of industrial chaos, said that by building mercantile fleets, a large proportion of which was unemployable, America had lost over £1,000,000,000 since 1914, Australia £12,000,000, and Canada over £3,000,000. See also *THE MONTH*, January, 1933, p. 8.

purely foreign trade is done by British vessels, other weapons in this short-sighted conflict, such as excluding foreign vessels from our coast trade or even, by heavy dues, from our ports, cannot be used without provoking recrimination. And so the blind world of commerce seeking salvation outside the charity of Christ is sinking into deeper distress, and has to contemplate some 20 per cent of its shipping tonnage lying idle, whilst international trade itself is shrinking more and more because of suicidal tariffs. There is no remedy except in a return to the Christian belief that we are all members one of another.

To Christianize Industry

THE fight of President Roosevelt against the corruptions engendered by the way in which "Big Business" has been conducted in the States, is at its height. The President has triumphantly asserted the right of the Government to control the financial methods of the corporations: he has decried and discredited, once for all, that "rugged individualism," that ruthless, selfish, concentrated, unmoral pursuit of wealth, which had, hitherto, been the accepted American ideal; he has done something to cure the diseases of Capitalism which were bringing it to ruin. Yet he has met with increasing opposition, not only from the votaries of Mammon who realize what they stand to lose by his victory, but also from members of his own party who call into question some of his methods. It is enough for us over here, who have not the material for personal judgments, that he has the support of the whole Catholic hierarchy in the States, who have testified to the soundness of his aims and urged their people to do all they can to strengthen his hands. For, as they have pointed out in their important utterance of April last, "*On the Present Crisis*," and, more recently, in a statement issued on November 16th after their annual General Meeting, the issues are fundamentally moral rather than material. The American crisis and collapse had its roots in an oblivion of the laws of God. And thus the remedies must be moral too, a change of values, a reformation, rather than a revolution. They enumerated, in their first Statement, a series of problems which the Catholic reformer has to face, and which reveal how far astray from the moral law commercial methods, in the States, as, indeed, everywhere, have gone.

Such questions [they wrote, page 21] are: Inter-

national peace, world court of arbitration, disarmament, war debts, remission of debts : the morality of holding companies, injustices of corporations, absentee control ; the inflation of stock, dishonest stock promotion, over-capitalization ; the true and fictitious value of securities ; the immoral transactions of the stock-market ; deceptive advertising ; security of bank deposits ; fair interest rates ; credit unions ; consumers' co-operatives ; labour unions ; the sound administration of building and loan associations ; unjust foreclosures ; honest banking ; bankruptcy ; gambling ; last wills and testaments ; unjust will-contests ; unjust chattel mortgages ; bribery ; price fixing ; the minimum wage ; the fair price ; farmers' marketing co-operatives ; the nature and requirements of an organized economic order ; distribution of ownership ; the moral implications of the new interdependence of economic life ; monopolies.

So varied are the malpractices in modern commercial life to which the unregulated love of money is apt to lead.

The Prevalence of Usury

AMONGST those problems is mentioned "the fair price," which is, perhaps, the most important, since it involves the besetting sin of godless Capitalism—the sin of usury. There are welcome signs that the world, taught by bitter experience, is at last recognizing the true character and effects of this social crime, which has always been condemned by Christian moralists. It is owing to usury in its various forms that in modern progressive communities, such as exist in the States and in these islands, elementary needs, such as food, clothing and shelter, are beyond the means of multitudes, although the materials of subsistence are abundant and there are millions of idle hands to work them. The Socialist finds in that fact the staple of his grievance. "What is facing the world to-day [said Mr. Lansbury in the House of Commons on June 20, 1932] is the nemesis of usury. People who make money by gambling on the money-market in London or Paris are simply parasites on the labour of the masses. There is no redemption for the world till that is put an end to." We pointed out here last January that the eminent economist, Mr. J. M. Keynes, stigmatized the exaction of interest on war debts as "pure usury." "The medieval Church [he said] was wise to make a fundamental distinction between

usury and a share in emergent profits." In other words, to take payment for an unproductive loan, apart from any extrinsic titles to justify it, is to make profit out of the borrower's necessity. And now the pages of a very influential quarterly, *The Round Table* (December), contain an article, of which *The Times* says that "it deserves to be very widely read and debated, for it raises a fundamental question—the extent to which our present ills are directly due to the encouragement given by orthodox political economy to usury." The article is called "Was Moses Right?", but should better have been headed, "Is the Catholic Church Right?", for her rulers, not least our present Pope, have always inveighed against unjust profits whether for money-loans or any other forms of business. It is the writer's contention that "while the natural increase of the world's wealth is estimated at between 2 and 3 per cent, the average rate demanded by money has always been substantially higher and *producers who borrow have had to carry the extra burden*" (italics ours). We hope that this very timely article will be "widely read and debated," both by the students and the preachers of Catholic morality.

The Ideal of Racial Purity

IT would be easy to cull from the utterances of responsible Germans on the subject of race, during this hectic time, a series of absurd propositions which have no basis in history or ethnology. They are suffering from the "I'll-show-them" mood, which makes individuals and nations alike difficult to live with. But that there is a graduated scale of civilization, rising, say, from the Australian black-man or the Tierra-del-Fuegan to the educated Caucasian, must, of course, be admitted. What is more disputable is whether racial superiority depends more on nature than on nurture, and, if the latter, what is the factor that most contributes to the elevation of the race? The Christian can give only one answer—the assured possession of the truth regarding our origin and destiny, and the expression of that conviction in practice. He that most closely imitates Him who is the Way and the Truth and the Life has developed, in the highest degree, the potentialities of humanity. Christianity is the core of the loftiest development. The ignoring of the higher values, those regarding the soul of man, is the aspect of Nazi idealism which is at present most conspicuous and most deplorable. Hence the futile effort, at this stage of human history, to regain and maintain homogeneity of "blood." One

might as well endeavour to clear the German language of all non-Aryan—here the word is used properly—elements: we are not sure that some zealots have not advocated even this! A race, as a language, shows its vitality by being able to assimilate and make its own whatever foreign contributions it finds serviceable.

The Supplement of the N.O.D.

THIS reflection will surely be confirmed by the inspection of the Supplementary Volume of the New Oxford Dictionary, lately published. Begun half a century ago, the Dictionary reached completion in 1928. There is a justifiable interest in words by themselves, apart from the meanings conveyed by their combination. The grammarian or lexicographer is no more to be despised than the scientific botanist, to whom colour and form and scent are but secondary. This Supplement, representing 50 years' growth of the language, is larger than any ordinary dictionary—comprising, to be exact, 866 pages—but is only a fragment compared with the larger work of 15,487 pages, and contains not only new words coined or assimilated, but also such as were overlooked in the prolonged progress of the undertaking. At a luncheon celebrating this issue on November 22nd, the President of Magdalen showed what a useful moral could be drawn from the character of the new words added—"For a virile nation, there were too many words devoted to comforts, too much to clothes and fashions, to sport and games."

The Success of "Marydown"

IT is good news that the Catholic colony foreshadowed in our issue of last July, is making good. The supporters of "Marydown," near Elstead in Surrey, held its first General Meeting on December 4th, when very encouraging reports were read by Treasurer, Secretary and General Manager. The colony, the object of which is to settle Catholic families on the land under a scheme of co-operative farming, has been in existence four months, and has met with almost universal and widespread approval and, what is more important, with generous financial backing. On its success much depends, both for the Faith and the country, and the experiment should be supported by all who hope for the spread of the one and the recovery of the other.

THE AGE OF ST. FRANCIS

FEW saints, if any, have more admirers in every caste and creed than St. Francis of Assisi; few have been set up as ideals by more varied schools. To Sabatier he is the first real Protestant; to others he is the first Socialist, and even Communist; to others, again, he is the one saviour of a wicked Church which, but for his coming, must have perished in its own corruption. That so many should admire him is all to the good; who would not love St. Francis? But sometimes, when one reads the studies of the saint written by these votaries, especially by those of the third class just mentioned, one is tempted to wonder whether their praise is wholly single-minded; whether their extolling of St. Francis is not intended as a set-off against the "dreadful wickedness" of the times in which he lived, and above all of the Church to which he belonged. These are given to us in the most lurid colours; the laxity of the religious orders, the gross immorality of the clergy, the wealth and luxury of the bishops, the grasping tyranny, not to mention other vices, of the Popes, the libertinism of the world at large—all these and more are paraded before us in a panorama that might scandalize the most pagan of ages; and the "poor little man" is brought upon the scene to put all in order. One suspects that often it is not the "poor little man" that is the author's chief attraction; rather he is used as a pretext to vilify, by contrast, the Church which he loved so loyally, and the age in which he lived.

It needs very little knowledge of the soul of St. Francis to realize that any such contrast was utterly alien to the saint's own mind and outlook. St. Francis was not consciously a reformer, and never set himself up as such; he was just a humble follower, to the last extreme, of his Master, Jesus Christ. Nowhere, in his few writings, or in the many stories told of him, is there any hint that he so much as thought of reforming corrupt monks, or admonishing wicked priests, or bearding proud Pontiffs; on the contrary, with an obedience that was at times disconcerting, he shows himself always the submissive servant of them all, and, if they will have him, their companion. Unlike his great contemporary, St. Dominic, he does not set out to convert the Catholic world.

Instead, he throws aside such weapons as might have helped him in that battle ; he lets men gather round him, and live as he lives, if they will ; for his field of labour, since every saint must be an apostle, he chooses by preference, not his naughty fellow-countrymen, or the still more naughty monks, and priests, and Popes, but the Saracen captors of Palestine. And even with these his method is unlike that of a reformer ; it is altogether different from that of St. Dominic. He goes out to his Saracens single-handed and wins their hearts ; even these men quickly learn to laugh at him and love him ; though he wins not one to follow his ideal, yet he wins them all to see to it that he comes to no harm in their midst. To set St. Francis up as the great reformer of his generation, the contrast with all around him and nothing more, puts the saint in a false perspective ; above all, to dwell upon the wickedness about him that his halo may shine out the more, is a process which, we may be quite sure, would have filled the saint himself with horror.

But even if there seems to be some need to paint the background dark that the glory of the saint may be made the more convincing, is it necessary to paint it so black that it becomes untrue ? Even granting the worst that can be said of the later Middle Ages, is the worst only the whole story ? Apart from those unwarranted generalizations which surface historians are wont to make—that because one religious house is found to have been lax, therefore all religious were corrupt ; that because celibacy of priests was taken lightly, therefore all priests were immoral ; that because some Popes had worldly ambitions, therefore the papacy itself was a menace—apart from such generalizations, which are only too obvious a caricature, no one who looks at the age of St. Francis as a whole can accept such lines as drawing the whole picture. The generation of St. Francis may have been bad ; it was not wholly bad, one may doubt whether it was worse than our own. It may have had many sins for which it stood in need of repentance ; but probably not more than the enlightened age in which we think we live. Some day, it may well be, historians will deal with us as the writers of whom we speak have dealt with the age of St. Francis ; when they do, it will certainly not be difficult for them to portray our times as truly corrupt, immoral, grasping, degenerate.

It may, then, not be out of place, for those who would understand the setting of St. Francis aright, to fill in some of the details which these historians, who love to work by

contrast, so frequently omit. If the age of St. Francis contained much that was evil, it also contained much that was great and good; and this latter entered into the making and the portrait of the saint quite as much as the former. St. Francis was born in 1181 or 1182; he died in 1226. It was the age of Tancred, of Richard Cœur de Lion, of the Third Crusade, of Stephen Langton and the Great Charter; when, on the one hand, the Empire was dissolving into nations, and when, on the other, all the world of Europe looked to the Pope as the one bond that kept it together. It was the age in which the great universities of Europe came into being, all receiving their charters from the Head of Christendom; another bond among the nations, forged by their faith, and by the awakening of their minds to the greater things of life. It was the age of the great cathedrals, of the first dawn of Christian art, of the beginning of the sciences as we now understand them. It was the age of chivalry, when honour was a pledge, when woman reigned in her integrity as she has never reigned before or since, when the spirit of faith stirred men of action to deeds that mankind can never forget, in short, when all that we still understand by the word nobility was born. It was the age, lastly, when the idea of liberty definitely took shape; when men began to realize, not only that freedom for all was possible, but that it was the first-fruit of the faith they professed. All these are essential elements of the true picture of St. Francis; they explain him as much as the contrasted evils of his time, his universal outlook, his love of the beauty of God's creation and man's handiwork, his chivalry, his courage, his freedom. If we look at the positive side of the saint, at what he did and not merely what he countered, they explain him even more. St. Francis was a simple saint, if ever there was one; a man of his own people and of that people's spirit, whose delights were to be with the children of men. More than his friend St. Dominic, who came from another world, had a special end in view, and spread himself over Europe to attain it, Francis was great, not so much in contrast with the world about him, as because he was a most conspicuous fruit of a spirit that was already in the air.

For evidence of this we have not to look far. Scarcely forty years before the birth of Francis, Eugenius III, Peter Bernard of Pisa, the disciple of St. Bernard, had sat upon the papal throne; a holy Cistercian of whom historians tell us only good. He lived in troubled times, when democracy

was becoming conscious of itself and, without any definite aims of its own, was making government of any kind almost impossible. The factions of the Guelfs and Ghibellines had been formed, to divide the people of Italy still more; the children of the childhood of Francis were almost born to battle, and to think in terms of rivalry, regardless, even ignorant, of the cause for which they fought. Eugenius had died in 1153; a model of a monk under the constant guidance of St. Bernard, with nothing in his heart but the peace of the world. He had been succeeded by Anastasius IV, who, during his short six months of rule, had gained for himself the name of the "Father of the poor." Then had come the Englishman, Nicholas Breakspear, Adrian IV, and with him the conflict with Frederick I, Barbarossa. Some regard that conflict with modern eyes, and read into it the arrogance of the papacy; the fact is rather that in that generation the crowning of the Emperor by the Pope was held to be the seal without which the Imperial rule was invalid. Barbarossa did not think otherwise; he thought to set himself free to treat Europe as he willed by establishing an anti-pope, a pope of his own making; he dared not yet do what his English imitator did some four centuries later, and dispense with the papacy altogether. Barbarossa made his peace with Alexander III, a great Pope indeed, as every historian will allow, who, by bringing the tyrant to his feet, set Europe once more in the way of peace and progress. Alexander died in 1181, the year in which Francis was born; and on his tomb was written: "The light of the clergy, the ornament of the Church, the father of the city and of all the world."

Francis grew up during a time of pause. The papacy had brought peace, and was unable to do more; but the successor of Barbarossa, Henry VI, seemed likely to gain by diplomacy and usurpation what his predecessor had failed to gain by force of arms. Men began to say that the universal monarchy of the Hohenstaufen was imminent, indeed that it had come. On a sudden there arose on the other side one of the Church's greatest Pontiffs. When Francis was fifteen years of age the Emperor died; when he was seventeen, keenly alive now to all that was going on around him, and eager to play his part in the romance of battle, Cardinal Lothair, at thirty-seven years of age, was elected to the papal throne under the title of Innocent III. His reign (1198—1216) coincides with the main part of the life of St. Francis; it was with him that Francis had mainly to deal in the founding of his Order. And

the man was worthy of his position. Before his elevation to the papacy he had written several books ; notably on the contempt of the world, and on the holy sacrifice of the Mass. He had a high idea of the duties of his office, especially as maintaining the unity of Christendom, and none will accuse him of either failing in that duty, or of diverting his powers to his own private ends. He set his own house in order, reforming the pontifical court, and using every means to repress cupidity among its officials. Outside his court, the justice of his rule induced many towns to welcome his authority ; among them Ravenna, Ancona, Spoleto, and St. Francis's own town, Assisi. He used his influence for the good of other powers, was often called in to arbitrate between them, protected the weak against the strong, extended the sway of Christ's Kingdom to East and West. While he ruled as a monarch he preached to his people as a simple priest, and set an example to his bishops by the largess he bestowed on works of charity. He was called the Father of kings ; he was no less a father to the poor. He was called the Doctor of the Universe ; he was equally the promoter of good morals, and a champion of civilization itself in an age when barbaric despotism still strove to reduce it to subjection.

Such was the Pope with whom Francis was most in contact ; when we hear that Innocent at first declined to approve the saint and his new foundation, we know, and St. Francis knew, that this refusal could have come from no spirit of opposition to the practice of poverty or to the religious life. The Pope, more than anyone else, realized the needs of his day. Let us look at the inner history of the Church herself, as he found her.

The century since the days of Gregory VII, who died in 1085, a hundred years before Francis was born, had been a time of progress. Gregory had rescued the Church from the tyranny of the Empire, and she was able to resume her normal government, appointing her own bishops and priests, and not being compelled to accept the unworthy prelates thrust upon her. All the Popes of that period were examples to their people ; if worldly prelates, thanks to the temporal lords, were not wanting, nevertheless, we constantly find exemplary men among them, such as William of Rouen (d. 1100), William of Bourges (d. 1209), Otto of Bambourg ; in England, Anselm, Thomas, Edmund, Hugh of Lincoln, Stephen Langton ; Malachy in Ireland, and many others. In

the lifetime of Francis we read that the Pope rejected one candidate presented by a monarch for a bishopric because he had not completed his studies, suspended another for lack of learning, compelled others to resign when he found them unfit. Said Gregory IX, when asked to make a certain appointment : "It is not nobility of birth but nobility of virtue that makes a man pleasing in the eyes of God."

When we turn to the religious orders, the movement before and during the lifetime of St. Francis is still more marked, perhaps because the record has been better preserved. A hundred years before Francis was known, Robert of Molesmes founded his congregation at Citeaux; by the end of the twelfth century, when Francis was but yet a young man, the vigorous Cistercian Order numbered more than eight hundred monasteries; and their ideal, marked out by their founder, was a life of rigorous abstinence, simplicity in church ornament, strict submission to the bishop of the diocese, no work outside the monastery grounds. In 1188, before Francis had emerged from childhood, Stephen of Thiers was canonized. He had founded an Order, leaving to his followers the Gospels for their only rule, the strictest poverty for their standard, and for their resources a blind trust in God. They lived only on alms; they would accept no property; they devoted themselves to the roughest work; all their temporal affairs were entrusted to laybrethren. In 1176, five years before Francis was born, the Carthusian rule of St. Bruno was approved by the great Pope Alexander III; it soon counted a hundred and sixty-eight houses of men and five of women. "Quasi avaritiae triumphatores ubique clarescunt," said Alexander III of them in his Approbation : "They shine forth everywhere as victorious conquerors of greed." In 1217, when Francis was thirty-five, Pope Honorius III could say of yet another Order, that of Fontevrault : "Et magnae religionis odore praefulget et magna paupertate gravatur"; "It is conspicuous for its great religious spirit, and it is weighed down with great poverty."

All these congregations were built upon the Benedictine Rule; in addition there were others which adopted the Rule of St. Augustine. In Italy, Germany, France, and Spain, Canons of St. Augustine, as they were called, were forming themselves into communities, which alone proves how widespread was the desire for perfection among the clergy. Among them we must mention St. Norbert, founder of the

Premonstratensians; and St. Gilbert of Sempringham in England, who founded the Gilbertines, and died in 1189, when Francis was but a boy. What, again, is the significance of the Hermits of St. Augustine, scattered in various parts of Italy in the days of St. Francis, especially in Tuscany and the Marches of Ancona? Their abbot, St. William, was canonized in 1202, when Francis was beginning his career. Or what of the movement in Florence, which led to the foundation, within a few years of Francis's death, of the Servite Order by wealthy merchants of that city, devoted to the service of Our Lady of Sorrows? There were others of other kinds—the "Ordo Vallis Scholarum," for example, founded in 1219 by a Doctor and professor of Paris; some bound together by vow, others combined in simple corporations, but all alike testifying to the life in the Church throughout Europe, in the age before and during the lifetime of St. Francis.

This summary would not be adequate if it did not include some notice of another aspect of religious life in the days of St. Francis, the care of the sick and poor. Centuries before his time, it had been prescribed that a hospital should be maintained by every collegiate church; almost wherever a monastery was established, it had as part of its equipment a hostel for strangers and a dispensary for the sick. These institutions were the order of the day everywhere; but in the twelfth century, some forty years before St. Francis, the movement began of religious devoted specifically to the service of suffering mankind. There was the Order of St. Anthony, founded by Guy de Montpellier, which received approbation in 1198. The Order spread rapidly, and was imitated on every side; we are told that there was scarcely a city which did not contain a hospital of the Holy Ghost, named after Santo Spirito in Rome, where the Brothers of St. Anthony worked. And alongside of them were others; during this and the following century Rome alone possessed over twenty hospitals. It would take too long to speak of the so-called Military Orders, and the nursing sisters who came out of them, all of which were at this time in their full fervour. The Order of St. John had in its hospital over two thousand sick in Jerusalem alone. The Teutonic Order, approved in 1191, bound its members by vow to the care of the sick, and prescribed in its rule that wherever a house of the Order was established a hospital should be founded alongside.

But we cannot omit to notice the special scourge of the period and the way the children of the Church rose up to meet it. Leprosy in those days was a broad term; many skin diseases which are now known to be distinct were then included under the one category. But a scourge it was; and first in the Brothers of St. Lazarus, then in similar institutions, men gave themselves to the service of these sufferers, these *miselli* as they were called, binding themselves by vow. Matthew Paris gives 19,000 as the number of leper asylums in Europe in his day; in France there were 2,000, in England over a hundred. All of these were founded, first of all, as religious settlements; they were placed under the control of some neighbouring abbey or monastery, they had their own chapel and chaplain, the lepers were given the duty, in return for all that was done for them, of praying for the founder of the hospital and his family. Lepers were encouraged to join these institutions; we do not read that they were forced. But by this means was leprosy conquered and practically stamped out of Europe; it is a sorry return to these heroes of the twelfth and thirteenth centuries to ignore the work they did, and speak of their age as degenerate. In spite of our wealth and equipment, we of the present generation have much to learn from the Middle Ages, in the spontaneous service of the poor and sick which, however less organized, was then considered part of the duty of the day.

It is on a background such as this that the life of St. Francis, as well as that of his great contemporary, St. Dominic, should be estimated; one may say that both were, not the reaction against a wicked and perverse generation, but the natural product of a spirit that, for a century at least, had been giving new life to the Church after its liberation, by Gregory VII, from the tyranny of the Empire. What turned St. Dominic to his wonderful apostolate was not the moral corruption of the Church; it was the encroachment and the devastating influence of heresy. When he set himself to his task, he was not opposed by the older Orders; he was joined at once by clergy, secular and regular, especially by Cistercians. When he appeared in Rome, he was not put down as an innovator; he was named by the Pope, Honorius III, "Master of the Sacred Palace," a title which remains with his followers to this day. In less than three years he had sons in Italy, France, Spain, England, Germany, Poland and Hungary; this does not speak of a degenerate age, it tells of a people

much alive, only waiting for the man who would kindle to flame the fire that smouldered within them.

And the same is true of St. Francis himself. We may call him a reactionary against the growing luxury of his age; that is only to say of him what is to be said of every saint of every generation. But he is best understood in his positive aspect, as a light, reflecting the good of the age in which he lived, and carrying it to heights that only added to its glory. He stands out in his generation, not as a rock in a barren desert, but as a higher Alp in a mountain range. He was by nature truly one of his time; with that lively and fiery character that belonged to the youth about him, that inborn generosity that was characteristic of his generation, that delight in festival on the one hand, in adventure on the other, that makes his period, to one more sober and phlegmatic, at once a scandal and a wonder. When such a man turns to God, we know what he will do; forgetting the things that are behind, the petty and the sordid, he will stretch forth to the things that are before, and behold all the world will go after him. He will be little, because to be little is to be great; he will be poor, because poverty is the truest riches; he will surrender everything the world has to offer, because this is indeed the greatest adventure. He does not contradict his age; he only reinterprets for it its own longings and aspirations. St. Francis could not have belonged to an age that was wholly corrupt; certainly, he never spoke or acted as if he thought that he was to be its reformer. He loved too much to find fault; he was too simple to set himself up as a mentor; he was a poet who saw only the beauty of God, and man, and nature; he was a child who followed a Child, and as a little child he drew all the wild beasts, human as well as irrational, after him: "A little child shall lead them."

All this is confirmed, not only by a study of the man himself, but also by all that came from his hands. He founded an Order of men; it is more true to say that the Order grew about him. He founded an Order of women; certainly no Order of women has had so familiar an origin; indeed, so familiar, so spontaneous, that those who look for scandal have affected to be shocked. He gave these women his affection; but again, as he gave extreme poverty as a precious gift to his men, so to these he gave extreme mortification as a treasure of great price. He founded, next, his Third Order, a triumphant proof of his intimate contact with the spirit of

his time, and not of his contest against it. If men of the world could not all be Franciscans, if all women could not be Poor Clares, at least they could learn the new light, and the new orientation, and find a new interpretation to the dawning life into which they were being born. To his Order St. Francis gave poverty, to his Poor Clares self-suppression ; he gave to the men and women of his Third Order the humility which is the greatest honour, once more turning sorrow into joy.

Thus did St. Francis and St. Dominic work together, in a world that was only too glad to welcome them. It was in need of them both, in need of just the two things which they had to offer to it. Suddenly the horizon had opened out; learning was pouring in, and Dominic came to teach men how to acquire and use it. Suddenly, too, consciousness of power had awakened; the Empire's day was done, nations were forming, democracy was becoming aware of its own strength ; and Francis came to teach men that wealth was not the solution of life, individual or national, that independence of riches was nobler, and stronger, and more worthy of a man than any slavery to gold. Soon the two Orders reached the same goal ; St. Bonaventure was the friend and companion of St. Thomas Aquinas, and lectured with him at the same time. Both were vowed to poverty, both lived on alms, both opened the way, for anyone who chose to follow, to learning and sanctity at the same time. Together they were the pioneers of the new civilization, which was destined to be built, in great measure, on wealth and learning. Both looked forward rather than backward ; to the good to be done rather than to the evil behind them. On this account both caught the eye ; they were an inspiration meeting the desires of men, more than a check upon their actions. St. Francis, no less than St. Dominic, was the outcome of his generation, giving voice to an ambition which could not hitherto speak for itself.

✠ ALBAN GOODIER.

A MILLIONAIRE'S MIND

THERE is not only a great human interest but a deep moral lesson to be found in an inside view of the soul of a modern money-king, a man in some respects typical of his class, yet in others really unique. The experience may bring a certain disillusion regarding the ideals of Croesus and an unexpectedly strong confirmation of age-old dicta of the Church concerning the accumulation of the gear of this world. There are many rich men in our day, but there can be few who will occasion so huge, elaborate and fully-documented a "Life" as that of the late Andrew Carnegie just published, written by Mr. Burton Hendrick the biographer of Ambassador Page. A few pounds' weight of concrete incident is worth a good deal of advice and generalization, and these massive, closely-printed 731 pages may mean more to the thinker than do most secular books issued this year.

That the love of money can be "a root of all the evils that are" is a truth which Christians have accepted notionally, however widely their practice has belied it in the post-Reformation world. It is well, then, that proofs of it should be multiplied and, in this immense biography, hundreds of indirect proofs, are given. Not, to be just to Carnegie, so much in his own case as in those of the money-hunters with whom he was either associated or had fierce and long struggles. As regards himself, the evidence takes the interesting form of confessions made—first at 35 years of age in his diary, and then in later life, when he looked with sceptical wonder at the scores of millions of paper dollars which he—or rather his machinery and organization—had made. The theologian, the moralist, the social student and the ordinary person alike will find food for fruitful thought in the facts and comments which I take leave to cite from this survey of a generation of dollar-hunting industry, and financial struggle.

The first ethical problem raised is this: What precisely is the moral bearing of money-making on the ambitious modern scale and what is its effect on the character of the born money-maker?

Into the credulous ears of many generations outside the Church has been dinned the axiom that the way to wealth (which wealth, by the way, is tacitly assumed to be a mark of Divine favour) is by daily and hourly thrift. "Every mickle makes a muckle." "Save the pennies and the pounds will take care of themselves." Sometimes to the aspiring young grasper it is said that the first thousand pounds are the hardest to amass. All these proverbs are more untrue than true. The lives of the "go-getters" repeatedly contradict them. It is not the cautious hoarder, playing for safety, who builds these showy fortunes within twenty-five years (for huge units of money are made speedily as a rule). Rather is it the gambler who has nerve, the man who seeing need or the chance of creating the feeling of a need in great numbers of people, "goes all out" for that, and schemes to meet it. Immediately the thorny problem of capital to start with assails him. But your born Rich Man is shown by what he does at this point. He has no qualms about facing risks and commitments on borrowed money. What was Carnegie's system as a youngster of ideas, employed on the Pennsylvania railroad? Of course he avoided money-lenders; and he equally avoided business men who, if they took to his ideas, would have imposed—well, the comfortable terms which business men *do* impose when they lend. No: he wanted some shares in a rising company; so he induced his mother to provide the money by *mortgaging her house in a by-street*. There's nerve!

Soon afterward, he was in the train when a diffident stranger approached him and talked of an invention he had—a sleeping car. Railway companies then disliked the very idea. Young Carnegie listened to Theodore Woodruff, and was so enthusiastic that he pressed the invention on his official superiors. Specimen sleeping coaches were tried, and succeeded. So grateful was Woodruff that, when he organized a Company to build them, he gave Carnegie a one-eighth interest. Again, where was he to find the money when the first payment of his stock was called? Only 217 dollars was wanted; say £42; but he had not even so much loose cash. He persuaded a banker at Altoona to advance the money—*without security*. This adventure provided him with personal capital—"the first considerable sum I ever made." The dapper little Scot in his twenties had an unquestioning confidence in himself. At moments, with all his geniality and

even his facility for tears, this confidence became vain and cocksure. I am afraid the copy-books would predict no solid success for such qualities; but the copy-books are a bit too simple for the facts of modern industrial life. They do not allow sufficiently for the element of "luck" to which our wealthy men are more indebted than they confess, any more than they confess how hospitable their minds are to other people's ideas and how instinctively and unconsciously they pick other brains. The Civil War in America left him unscathed; another piece of what his genuine Scots piety would call providential fortune. And thus, in 1863, at the age of 27, his annual income was nearly 50,000 dollars, about £10,000, of which his salary was only one-twentieth part. Thus, the rising millionaire may be defined as the man who does *not* devote his days and his nights to one master, and does not believe the proverb that to be Jack of all trades is to be master of none. He has many irons in the fire. "Carnegie," adds his biographer, "was not a hard worker—in the grindstone sense; he spent at least half his time in play and let others pile up his millions for him." He supplied quickness in seeing opportunity, irrepressible ambition, insistence that the world accept him at his valuation, and a talent for "miking." He roved and nosed about. A few men found oil in Pennsylvania, and Carnegie was among the first on the spot: purchased a farm—oh, not for agriculture, but because oil was under it—for £8,000 which soon was worth to them a million! Dividends poured in for a quarter of a century.

Here emerges another secret of the modern money-maker. You and I, doubtless, and most people with moderate wishes would have been awed into something like humility by such a stroke of good fortune, and have been content to stop prospecting, and just administer this principal and income wisely. We shall never be "bosses" with such a mentality. We have not the "dæmon." For Carnegie and many like him this only whetted his desires. He was merely learning. The appetite was to grow by what it fed on; and at this stage, when he threw up his hands to a friend who had inquired about him, and exclaimed, "Oh, I'm rich, I'm rich!"—at this very stage he resigned his position in the railway world, let oil pour in its revenue, and turned ironmaster (not steel, an entirely different matter, the development of which was considerably in the future). The continent west of the Mississippi was

then, in 1865, unsettled prairie, the "great American desert" of early geographies, given up to the Indian, the buffalo, great landscape and sunset effects. The disbanded war armies were to return, a million strong, to civil life and farming in that region, and transportation and iron articles were to be the pressing national need. Why be a mere director of railways, earning thousands, when you can build railways and get millions?

And yet—mark the hand of seeming Chance here too. Carnegie would never have gone into iron but for his friendship with "Old Pipe," a clever mechanic who had built many wooden bridges in Pennsylvania, and foretold that iron would replace them. Piper showed "Andy" his first small iron bridge. It was the sleeping-car affair over again. Andrew took fire with the idea and bought over his friend to run his company. Keystone bridges spanned every river; Keystone's chimneys belched day and night. This is the well-known case of "choosing your men." Carnegie's role here was that of a commercial traveller on a big scale—and of course he already knew his clients. Restlessly, he spread his system: founded locomotive works, just as the country needed them more than even he foresaw. In 1870 New York bore little resemblance to the cloud-capped towers and steel structures of later days; crinolines and squatter's cabins remained. But Pluto was architecturally arriving. Events, you see, were again "making" the man—materially speaking. At 33, he had £11,000 a year from his companies (equal to £25,000 a year to-day).

Now, to show that as yet the iron and the gold had not entered his soul (for he was more human than most Crœsus) he communes with himself in a paper carefully preserved:

Thirty-three, and over \$50,000 a year! In two years I can arrange all my business so as to secure at least \$50,000 per annum. *Beyond this, never earn.* Make no effort to increase fortune, but spend the surplus each year for benevolent purposes. Cast aside business for ever, except for others.

Man must have an idol—the amassing of wealth is one of the worst species of idolatry. No idol is more debasing than the worship of money. Whatever I engage in I must push inordinately; therefore should I be care-

ful to choose that life which will be most elevating in its character. To continue much longer, overwhelmed by business cares and with most of my thoughts wholly upon the way to make more money in the shortest time, must degrade me beyond hope of permanent recovery. I will resign business at 35, and in the next two years spend afternoons in receiving instruction and in reading systematically.

He will "settle in Oxford and get a thorough education, making the acquaintance of literary men—this will take three years' active work"; then buy a live review and take part in "the improvement of the poorer classes." But, in Shelley's words, for years

" . . . this was all

Accomplished not. Such dreams of baseless good
Oft come and go, in crowds or solitude,
And leave no trace . . . "

If, twenty years later, Carnegie's views in "The Gospel of Wealth" on the vanity of riches caused the cynical to smile, at least they were the views of the man of 35. And at that time the world did not discuss the responsibilities of wealth. The Church's doctrine, that it is held in trust for society, had been forgotten in countries which had forgotten the Church. For the vast majority of wage-earners even, the rich had one responsibility—to heap up fortunes and leave them to their descendants, keep up state and "do the thing well." Philanthropy was not entirely unknown, including the pretentious sort; but it was regarded on all sides as pure generosity and whim. Europe had taught America little on this subject. Our plutocratic *bourgeoisie* acquired titles and founded country families by the score: as Tennyson said in "Maud":

"This new-made lord, whose splendour plucks
The slavish hat from the villager's head,
Whose old grandfather has lately died,
Gone to a blacker pit, for whom
Grimy nakedness dragging his trucks
And laying his trams in a poisoned gloom
Wrought, till he crept from a gutted mine
Master of half a servile shire,
And left his coal all turned into gold
To a grandson, first of his noble line . . .

See his gew-gaw castle shine,
New as his title, built last year,
There amid perky larches and pine,
And over the sullen-purple moor
(Look at it) pricking a cockney ear."

(And yet unread young people tell us all Victorians were complacent!)

There was far more in Carnegie than in eighty per cent of plutocrats. He may have had his rather naïve illusions about "the consumption of iron being the social barometer by which we estimate the relative height of civilization among nations"! In that age, only thinkers and religious insight saw through childish criteria like that: and this is true to-day. But he was never so badly infected as some of the "bosses" around him, and he had more feeling for social good and culture than many employers to-day with half his resources—just as he cherished and took into partnership, when he was at the flood, young men who to-day are left as wage-earners by their directors. He had indeed an element in him of the romantic; eager—not to take it out of his business in dividends but to put it back for expansion. Perhaps in such men, the vices of money lose some of their evil by losing half their grossness—to paraphrase Burke. Similarly, he hated the modern device of "pools" for the secret and privileged division of the spoils and to knock young competition on the head or to buy up young enterprise and give it a job in the works.

I pass over the exciting if unedifying chronicle of his fights with trusts and railroads and bankers, in which occur the names of Vanderbilt, Schwab, Westinghouse, Bessemer, Phipps, Frick, and Rockefeller; to ask how, in any human or cool and sensible view, it is possible for mankind to revere as demigods (as they still do) men who acquire monstrous influence over all social and economic life simply by their facility in turning out myriads of rails, beams, pipes, wire, screws, nails, locomotives, and girders? Vulcan is a good fellow enough, in his place: not quite so useful as a farmer, a wise ruler, a good counsellor in God, a great poet or a profound writer and teacher; but useful as a smith of the secondary necessities and amenities of physical existence. This is what these iron and steel masters, engineers and financiers, are: this and no more. They have the luck to set

up their smithies and forges and lathes at the busier cross-roads of civilization; and money of necessity pours in on them. "They have their reward." But there is hardly any need for democracy to add to it the sort of reverence which in fact it does. There is a kind of callow mysticism which ascribes power and dominion to such manufacturers far beyond any sober deserts. It is not for us to smile at the Victorians for worship of wealth, mass, and number: the idolatry, in industrial countries, has only changed a little in emphasis.

If it is answered, "But think of the qualities of *mind* called out by big business—the quick decision, the eye for opportunity, ability to use others, forward-looking"—the rejoinder is that certainly these qualities are called out. But big business is not at all unique in this. These characteristics are daily displayed in the battle for livelihood in smaller businesses, in the professions, in church and school management, in farmstead and home where the rewards are not conspicuous and the limelight is missing. And in addition a good deal of unobserved tenacity and passive as well as active courage are exercised on these smaller theatres—which are just as decisive for those who act upon them. It is another reason for refusing to pay excessive respect to something because of the scale of that thing. In this world the outward result is not any measure of the energy, faith, hope, team-work and ability put into an enterprise. The biggest palms do not go to the biggest hearts or the wisest heads.

The thought which remains with one, after putting down such a remarkable volume as this about Carnegie and the millionaires—and it may occupy the reader for over a week—is that a truly adult, mature civilization would not be taken in by any single class of society—would resist crazes and manias whether for sports or finance, the industrialist or the soldier, the stage and film or the self-appointed scientific authority; but would accord each interest its due place and hold the balance between them. Looking over the last eighty years in Britain, the United States, and Germany with a disinterested eye, the observer will be surprised and even shocked by the ease with which the helm of State—yes, and culture and opinion—has been seized by small sections of society, especially the industrial bosses, very few of whom have been men with a coherent aim and philosophy, with a wider sense of human or divine values, but have largely

succeeded on a narrow front by believing that "there's nothing like leather" or steel, or coal, or cotton. Society should blush at its credulity and romanticism. Those awful perspectives of working-class housing in Hulme and Ancoats, Manchester; in West Bromwich, Birmingham; in Scotland-road, Liverpool; in Glasgow, Sheffield, Leeds, and the Black Country and in London ought to enlighten us finally as to where manufacturing alone would take us. One does not wonder that several nations recently have rebelled against being tied to the chariot-wheels of a clique, and in a violent if blundering manner have projected the ideal of themselves as a nation, a people, a corporative State. Inadequate as this is, and lacking in finality, it is at all events an advance upon the aberration we tolerated thirty to eighty years ago, of countries made fit for manufacturers to live in. At least we have outgrown that. Even in Japan and among other oriental competitors, there is a popular stirring which strongly indicates they too will not tread over again the path of exploitation which the American and British people have trodden. The State on the one hand, and the private individual on the other, alike demand an increasing say. The development is one which the Church can welcome; for the teaching of the Church about human rights has all the time made it possible.

W. J. BLYTON.

The Adoring Universe

WHAT velvet hush, what silence here, how vast
Within the templed blue must ever be,

Creation's minster, where sublimity

Bows to sublimity, until at last,

By uncreated Beauty overcast,

The universe adores perpetually

Before the throne where dwells the Trinity,

Life's genesis within its palm held fast.

The very stillness is a hymn that sways

The muted music of unnumbered spheres

Swinging in silver silence through their days;

Time's grandest guerdon of its hurrying years;
Its very being, ecstasied, that prays.

And God bends down and smiles because He hears.

CHARLES J. QUIRK.

A MASTER THEOLOGIAN

FATHER MAURICE DE LA TAILLE : 1872—1933

IT is natural upon the death of eminent men to dwell upon the loss sustained by the circles which they influenced. They would not be eminent unless their lives had a profound effect upon a considerable number. In the case of Father Maurice de la Taille, who died October 23, 1933, the loss to theology and the Christian priesthood was peculiarly heavy, for he had in preparation a book upon Grace and the supernatural order, which would have at least equalled in interest his book "Mysterium Fidei" upon the Eucharist; and whatever views people held about the tenability of the opinions he expressed, few would deny that that great treatise was at least a notable contribution to theological thought.

Maurice de la Taille was born November, 1872, at Semblançay, in the diocese of Tours, France. It was, no doubt, his perfect English accent and his sincere affection for England that gave vogue to the baseless rumour that his mother was of English birth: as a matter of fact, his father, Comte de la Taille, took his bride from the de Neuillys. Maurice was one of eleven brothers, of whom two, like himself, entered the Society of Jesus; Arthur, younger by seven years, dying a novice in 1901, and Timoléon still living a missionary in Shanghai. Maurice's school days were spent in England at St. Mary's College, Canterbury, conducted by the exiled French Fathers. Upon the staff during the years Maurice was at school were Fathers Xavier le Bachelet, Jean Bouvier, Joseph de Broglie; whilst Gabriel Billot, brother of the more famous Louis, taught metaphysics: a fitting *milieu* for a future theologian. Some years of his schooling in England were spent at the neighbouring Benedictine College at Ramsgate, where he must have enjoyed his stay, for in later life his feelings toward the Benedictines were specially cordial. With them he may likewise have imbibed his love for the liturgy and his devotion to the liturgy of the Mass. He used himself to say Mass, as someone said, "like an Abbot for his Community of monks," with large gestures and a very loud tone which was a sore distraction to others nearby. It was characteristic of his recollectiveness that notices prescribing a low tone placed in the sacristy, and even before his vesting-place,

never caught his attention, as he confessed with confusion when admonished.

In October, 1890, Maurice entered the novitiate, in his old College, St. Mary's Canterbury; that same year entered Jules Lebreton, future historian of the doctrine of the Trinity; and Fathers G. Longhayé and Adhémar d'Alès—names well known to continental scholars—were upon the staff. After his simple vows in 1892, he passed through the usual Society course of studies. In 1898 he gained the Licentiate at the Sorbonne; and then, after his third year of theology, was ordained at Tours in 1901. Men of mark in their respective subjects were his professors. Fathers A. Condamin and A. Durant taught him Scripture, Father Léonce de Grandmaison, Apologetics, and Fathers C. Antoine, Harent and le Bachelet, Dogma. Ill-health seems to have demanded many changes of dwelling, and we find him, at the close of his theological studies, at his old College of St. Mary's. He remained in this country for a year or two more—on the Mission at Preston and St. Helens—and in 1904-5 underwent his Tertianship at Mold in North Wales. During the Lent of 1905 he preached a series of sermons at Accrington upon the Sacrifice of the Mass, in which he first indicated the theory which afterwards he evolved into a course of lectures, and finally into "Mysterium Fidei." Immediately after his sojourn here he was appointed to teach dogmatic theology at the Catholic Institute at Angers, a post he held until the outbreak of the War, when he served as a private in the French army, acting as a special interpreter at Angers. Later, in March, 1916, he became Chaplain, with the rank of honorary captain, in the third Infantry Brigade, first Canadian Division, a position he held till the Armistice.

Father de la Taille's first literary productions were, as might be expected in those years, against Modernism. In 1904 he wrote on the relations between Revelation and Dogma, in *Etudes*, and though the article named no names, it was clearly directed against Tyrrell and Loisy.¹ The next year he discussed the nature of belief, against M. Brunetièrre; in 1906 he made a list of the errors in Fogazzaro's "*Il Santo*." His growing reputation is indicated by the fact that, at the beginning of term of the Catholic Faculties of the West, in 1907, he was chosen to deliver the opening address,

¹ Incidentally, in this article he remarked that he regarded the decision about Anglican Orders as infallible.

a defence of the recently issued Encyclical "Pascendi," before an impressive assembly of bishops and dignitaries. That same year he advocated, in *Etudes*, the formation of a Catholic party in France; and continued his plea in 1908. Impressed by the resistance organized by the English hierarchy against the various attempts to penalize Catholic education, he cited their example against those of his compatriots who feared clerical excursions into politics. These articles on a Catholic party and Catholic political action, were collected in book form in 1925, under the title "En face du Pouvoir," and their vigorous tone caused their author to be hailed as "vrai professeur d'énergie."

It was at Angers that Father de la Taille completed his great work "Mysterium Fidei : de Augustissimo Corporis et Sanguinis Christi Sacrificio atque Sacramento Elucidationes, in tres libros distinctae"; he finished it, in fact, early in 1915, but owing to the War it was not published until 1919. In its manner, as well as in its format, a large quarto, it recalls the spacious days of the great scholastics; "elucidationes," and they are such, replace the staccato "theses" or "propositiones" of the usual Latin book on theology, and make coherent as well as interesting reading. "Mysterium Fidei" is by no means, as I suspect many who have not read it imagine, a mere polemic statement of a theory on the nature of sacrifice; it is a thoughtful work upon the whole subject of the Eucharist, and there are few aspects of the great mystery which are not illumined by penetrating and pregnant suggestions. Its erudition is enormous; for its author held strongly that the tradition of Fathers and Scholastics was of supreme importance. His citations from them are on every page and scarcely a statement is left without invoking a great name in its support. The book is not apologetic in purpose, Protestant heresies being passed over serenely or merely referred to as a means of illustrating the traditional doctrine; it is a strictly theological work of the *fides quaerens intellectum* type, theological speculation at its best; and speculation, as Father de la Taille reminds us (praef. VIII), has no place in theology unless it helps to foster piety.

In his introduction he expressed a thought very dear to him, that theology deals with a "corpus doctrinae," a body of doctrine which is a unit, its parts all so connected and interdependent that none is fully intelligible apart from the living whole in which alone it is vital and purposeful. Accordingly,

he took for his theme not the Eucharist alone, but likewise the relations of that doctrine with the whole of Revelation; and light is cast upon almost the whole of dogmatic theology in the 756 double-column pages of his treatise. The unity of the Church (365 sq.), the nature of heresy and schism (390 sq.), the hypostatic union (517), the personal grace of Christ (513 sq.), the mystical body (585), the nature of sanctifying and of sacramental grace (573 sq.), prayer (230 sq.), the relation of the other sacraments to the Eucharist (557 sq.), Mass stipends (339 sq.), the causality of the sacraments (529 sq.), the necessity of the Eucharist (589 sq.), the manner of the real presence (619 sq.), Our Saviour's freedom in the endurance of death (98 sq.), and Our Lady's title of Co-Redemptrix (648 sq.): upon all of these, Father de la Taille has very luminous discussions. His citations from Fathers and theologians number over 3,000, and indicate the range of his reading.

A word may be permissible here on his theory of the nature of sacrifice. The difficulty that faces theologians is this: sacrifice seems to involve the making of a victim, a "mactation" or killing; if, then, the Mass is a real sacrifice, it would seem to follow that in the Mass Christ, the Victim, must be immolated or killed, which, of course, no one would admit. Where, then, is the reality of the "mactation" in the sacrifice of the Mass? To this difficulty many answers were given; some theologians said that Christ was made a victim in the Mass by a kind of moral killing, by the abasement of being reduced to the sacramental state, to the condition of food; others said that Christ was, as it were, confined and deprived of His natural life in the sacramental species; others that the words of consecration, in so far as they render Christ's body present in some sort separate from His precious blood, were a kind of mystic sword, which would kill Christ, were it possible. Still others denied the need of any real "mactation" or immolation at all, and maintained that a mystic, or symbolic, representative, significative, "mactation" was sufficient. Father Moran, in the *Irish Ecclesiastical Record*, thus explains Father de la Taille's solution:

One of the chief merits of "Mysterium Fidei," it seems to us, is that it has brought back the theologians out of the cul-de-sac into which they have wandered in search of the immolation that makes Christ in the condition of victimhood at Mass; He is already in the condition of

victim when He becomes present on the altar. Having been once immolated on Calvary, He remains for ever a victim. That is the teaching of Hebrews (ix, 24—28), and it is repeated by a long line of ecclesiastical writers. (*I.E.R.*, December, 1931.)

For Father de la Taille "every sacrifice is necessarily and fundamentally a gift."¹ We offer a gift to God in token of our devotion to Him; the sacrifice consists in the signification of our interior adoration, or sorrow for sin, or gratefulness, by the exterior manifestation of the offering of the gift; the gift, moreover, offered to God is changed—burned like incense, or poured out if wine, or killed if it were living—to indicate its complete consecration to God, its complete withdrawal from human possession and usage; and in the case of sacrifices for sin, to express the death that sin merits and to make a complete reparation. Thus the essence of sacrifice is not a mere killing, but it is the offering of a victim, a gift made over entirely to God; the victim may be offered first and then killed, or may be offered in the very act of killing, or may be killed first and then offered to God. Now our Saviour, who died once in complete consecration of Himself to God, remains a perpetual gift offered to God, an eternal victim, but glorious and immortal; in the Mass He is made present in His state of victim and is offered to God, and the offering consists in the symbolism of the body separate from the blood, which is a mystic or representative immolation and a real offering. In the consecration there is a mystic immolation, which represents and recalls the sacrifice of the Cross; but this mystic immolation, symbolic of death, is a real oblation or offering, inasmuch as it shows forth and presents to God the same Victim who was immolated on the Cross in a bloody manner, and who remains a Victim for ever acceptable and accepted.² The Victim is actually present; there is a real offering of a real victim, and a real sacrifice.

To this view Father Martin D'Arcy gave effective support, and so judicious a theologian as Father Joyce, S.J., says:

It is of interest to observe that (with the exception of the Bishop of Clifton)³ the critics seem to have little to

¹ See his explanatory volume, "The Mystery of Faith and Human Opinion," p. 317.

² Thus Father Lazzarini stated the matter, in a thesis proposed for defence in 1921-22.

³ The late George Ambrose Burton, D.D., who died in February, 1931.

urge against what to many must appear the most important of his conclusions, viz., that Christ, even in glory, remains eternally a Victim, and that the Mass is a Sacrifice, not in virtue of the mystical immolation effected by the double consecration, but because of the oblation of Christ in His state of Victim there made to God. On this point his views seem to have gained a large measure of assent. And when we consider the long controversy regarding the manner in which the essentials of sacrifice are present in the Mass, this is in itself a sufficient testimony to the importance of his contribution to Theology. (*Dublin Review*, January, 1931, p. 153.)

There remains a second important point : the relation between the Last Supper and the Cross. Father de la Taille held that at the Last Supper Christ made the ritual offering of Himself which sacrifice as a ritual act requires, and that upon the Cross He carried the offering into effect by His death ; at the Last Supper He consecrated and bound Himself to a complete giving-over of Himself to God, upon the Cross this giving of Himself was actually accomplished. Thus the Last Supper and the Cross unite to make one sacrifice, neither in itself being complete ; what Christ began at the Last Supper, He completed upon the Cross. This view solves most effectively the Protestant objection that if the Supper were a true sacrifice, then there would have been no need of the further sacrifice of the Cross. All Catholic theologians declare that the oblation at the Last Supper has no value save by its relation to, and its dependence upon, the Cross ; and this, in general, answers the Protestant objection. But when it is asked exactly how is it dependent, the answers given are not so clear and simple. Father de la Taille's answer is plain : at the Last Supper there was the offering of the Victim, upon the Cross there was the actual immolation. Thus the two necessary elements of sacrifice, oblation and immolation, form one whole, and the Last Supper cannot form a complete sacrifice apart from the Cross.

It was upon this point that the theory was severely attacked, and agreement was not so general. Opponents, however, were more ready to object to his explanation than to give a positive answer to the plain objection. The very simplicity of Father de la Taille's view was much in its favour. Once when he was travelling, a number of clergy who entered his carriage, on learning who he was, at once thanked him for

having enabled them to make their catechism-explanations of the relation between the Last Supper and Calvary far more easy to formulate.

Another important and interesting view contained in "Mysterium Fidei" concerned Mass stipends. The priest, by acceptance of the stipend, becomes the agent of the giver, a mandatory, to offer the gift to God; the gift of the faithful is entrusted to him, since only by identification with the offering made by the whole Church, the mystical body of Christ, can that gift be rightly consecrated and accepted by God. The priest then offers the gift given by an individual, in the name of that individual, and necessarily in the name of the whole Church as well; whilst a material part of the gift thus made the possession of God, God in turn gives back for the sustenance of the priest. This was very clear in olden days when the faithful brought material oblations; but the present custom of offerings in money derives from those offerings in kind, and the reality is essentially the same. The consequences of this view are perhaps wider than is generally apparent; in Mass stipends there is no pact of exchange, nor contract of hire, nor agreement *de ut facias*, nor any other form of contractual obligation of an onerous character; moreover, there is no need for the priest specifically to conform his intention to the particular intention of the donor. He offers the gift of the donor, transmits to God the offering, and by so doing he "promotes, *ipso facto*, the vows, and desires and the prayers of the offerer inasmuch as they are the (mediate) authors of the sacrifice, and consequently its beneficiaries by a special right which belonged to no one else."¹ Thus only, thinks Father de la Taille, can the suspicion of simony be removed from the custom of Mass stipends; for which opinion he found sympathetic hearing.²

Theological readers are aware of the widespread polemic that followed the publication of "Mysterium Fidei." The answers of Father de la Taille to his English and French critics were later collected in a separate volume already quoted from, and those answers are gems of theological controversy, vigorous, certainly, but never acrimonious, and sparkling with keen penetration. His opinions were not identified with any school of theological thought, and critics as well as supporters were found in all ranks and orders of the Church;

¹ "The Mystery of Faith and Human Opinion," p. 255.

² Cf. the list of those who agreed with it, *op. cit.*, p. 190 sq.

some of the severest objectors, indeed, being members of his own Society. Father I. B. Umberg, S.J., of Valkenburg, and Cardinal Louis Billot, were prominent dissenters. Independently, the distinguished English Dominicans, Father V. McNabb and Father A. Swaby, urged similar objections, and, in beginning his answer to them, Father de la Taille wrote :

If, in replying to their strictures, I use the freedom of speech which is customary in the world of letters, still I hope I shall never be found to forget what is due to them, either as priests of Holy Mother Church, or as members of an Order for which I always have, from my early youth, entertained the greatest respect and admiration, still increased in later life by a thirty years' intimacy with that great brother of theirs, our common master, St. Thomas Aquinas.¹

And as Father Swaby died before Father de la Taille's rejoinder to his criticisms could appear, he added these kindly words :

On taking leave of the Rev. A. Swaby, O.P., some time ago, at the close of a discussion conducted in the *American Ecclesiastical Review*, I expressed the wish and the hope that our difference of opinion might leave unimpaired those sentiments of mutual esteem and sympathy, which, among men of goodwill and good faith, are the natural foundation of sound friendship. Now, at the sight of his grave, unexpectedly opened to shelter him from this world of trouble and of strife; in view of his passage to the land of the unseen, where vision fails not, nor can doubt or ambiguity hamper any more our grasp of the revealed truth, I bow to his memory with the respect due by one still groping through shadows and deceits to him who sees and who knows.²

He was a chivalrous, if uncompromising, opponent, as the students who heard him as Professor at the Gregorian between 1920 and 1930 can testify. As a lecturer he was vivid, challenging, oratorical, thoroughly convinced and enthusiastic; one might disagree and remain unconvinced, but one listened. Nor did dissent arouse annoyance. He had given what he had, and you were free to accept it or reject it; but he was too busy to enter into discussion about it. He

¹ "The Mystery of Faith and Human Opinion," p. 230.

² *Op. cit.*, p. 281.

was definitely independent in his views; once when Cardinal Louis Billot expressed a certain opinion, he said : "Eminenza, if you publish that view, I shall attack it at once"; yet his own mind was not closed, and he owned to having changed his opinion on reading an article by P. Guy de Broglie. His esteem for St. Thomas was supreme, and he read commentators avidly; his lectures on Thomism for the Academia S. Thomae in the large hall of the Via del Seminario attracted a distinguished audience of all orders and ranks, numbering between two and three hundred. The only published fruit of these lectures is an article in *Recherches* on the actuation of a finite nature by an uncreated "actus."

His industry was extraordinary; he worked habitually in the University Library, his table covered with books—a visible token of painstaking care in documentation and of breadth of reading. In composition he was meticulous, sometimes rewriting a sentence four or five times, and not seldom consulting a colleague about the aptness of a phrase; the limpidity, restraint, compactness and elegance of "Mysterium Fidei" are the result of severe labour.

In appearance Father de la Taille was distinguished; about the middle height, and a somewhat thin face, deep-sunk eyes, with what I can only describe as a flash in them. Once in Rome the Queen Mother, passing in her carriage, noticed him as he stood upon the footpath, and remarked to her ladies : "Che bel prete!" The remark trickled back to his colleagues, and he had to submit to considerable bantering in consequence; he gave, however, as good as he received, with the remark : "Well, a Queen should have good taste." He was typically professorial in forgetfulness; appointments for a walk were easily forgotten, and once, on preaching to a religious community on the canonization of their Foundress, he found on beginning the sermon that he had forgotten the saint's name, and had to preach the whole sermon without mentioning it once.¹ There was a certain large nobility in his character, which made him scorn littleness of any kind; he was impatient of petty criticism of men or of events, and turned instinctively to a wider view. His charity was conspicuous, his advent to recreation increased merriment, and a request for his judgment upon a manuscript was never refused and speedily given. His piety was deep and unpretending, his work upon the great Mystery of Faith was in-

¹ He once arrived at the French Embassy for dinner on the day before the day specified; only at the end of dinner was he informed of his mistake.

spired by devotion, not by intellectual curiosity. It is significant that the last years of his life found him interested in prayer, and his thoughts remain recorded in a little booklet on Contemplative Prayer,¹ a booklet which makes hard reading because of its compactness and close reasoning, but which gives more real light than many larger volumes.

"Mysterium Fidei" will live long in the world that is ruled by the Queen of Sciences, and will keep its author's name equally alive.

It is probably true to say [wrote Father Joyce in the *Dublin Review* (January, 1931)] that no theological work issued since the Vatican Council has attracted so much attention as the "Mysterium Fidei" of P. Maurice de la Taille. The immense learning displayed, the new light thrown on familiar truths, the dialectical skill in argument, and the deeply religious spirit of the whole work, were universally acknowledged. The profound interest aroused is evidenced by the discussions to which the book gave rise, which still continue, and as yet show little sign of abating. Bishops even have judged it timely to issue pastorals on the doctrine there treated.

The significance of this lies, I think, in the fact that the book was purely theological; it was not controversial, either against Rationalists or Protestants, but a serene attempt to grasp more fully the mystery of Catholic Faith. It made both Catholics, and many non-Catholics (for the book was largely discussed at Cambridge), more alive to the riches of our Christian inheritance, it helped to remove any idea that theology must necessarily be unprogressive, and thus indirectly it is a most effective apologetic for the Church.

In his death, we mourn a loyal friend, a devoted colleague, a brilliant theologian, a humble Religious. The Mystery of Faith is ended for him; may the clearness of vision have begun.

BERNARD LEEMING.

¹ English translation. Burns, Oates & Washbourne, 1926.

THE "REPENTANCE" OF CHAUCER

READERS of "The Canterbury Tales" will remember the surprise—it may have been the pained surprise—with which, on the last page, they encountered the Poet's cancellation of the pages in which they had delighted. "Wherefore I beseech you meekly for the mercy of God," he cries, "that ye pray for me, that Christ have mercy on me and forgive me my guilt :—and namely, of my translations and inditings of worldly vanities." Among these "worldly vanities" he enumerates those very Tales which have rejoiced so many generations. Dr. Coulton in his customary manner seizes on this to have a fling at the Church. Here is his way of accounting for this "last cry."

Everything points [he says] to a failure of his health, for some months at any rate before his death. The monks of Westminster were no doubt often at his bedside; and, though he had evidently drifted some way from his early creed, we must beware of exaggerations on this point. Moreover, even if his unorthodoxy had been far greater than we have any reason to believe, it needed a temper very different from Chaucer's to withstand, under medieval conditions, the terrors of the Unknown and the constant visitations of the clergy. Indeed, it seems superfluous to offer any explanation or apology for a document which is, on its face, as true a cry of the heart as the dying man's instinctive call for his mother.

Personally I prefer to take the passage at its face-value and to believe that, as the shadows of death gathered about him, the Poet deeply and sincerely regretted that he had not devoted his genius to worthier objects. Apart from the fact that the passage in question shows no sign of mental derangement, it is surely not incredible that, under the circumstances, he should desire to blot out at least those portions of his work disfigured by indecency. It is even possible to think that, seen from the standpoint of eternity, the "Tales" as a whole might appear to have occupied too much time and thought. No one, so far as I know, has ever suggested that Michael Angelo was in a morbid mood when he wrote :

Those amorous thoughts which were so lightly dressed,
Where are they when the double death is nigh?

The one I know for sure, the other dread.
 Painting nor sculpture now can lull to rest
 My soul that turns to his great love on high
 Whose arms to clasp us on the Cross were spread.

And if a re-valuation of his life-work such as this be granted to that great artist, why not to the English poet? Even Shakespeare, if his commentators are to be believed, shared this mood of disillusionment. It is customary to find traces of a personal confession in the words which, in the last of all his plays, he puts into the mouth of Prospero :

These our actors,
 As I foretold you, were all spirits, and
 Are melted into air, into thin air;
 And, like the baseless fabric of this vision,
 The cloud-capped towers, the gorgeous palaces,
 The solemn temples, the great globe itself,
 Yea, all which it inherits, shall dissolve,
 And, like this insubstantial pageant faded,
 Leave not a wreck behind. We are such stuff
 As dreams are made of; and our little life
 Is rounded with a sleep.

When the island Magician declares,

I'll break my staff,
 Bury it certain fathoms in the earth,
 And deeper than did ever plummet sound
 I'll drown my book,

we cannot attribute his utterance to contrition. Nevertheless, it does show us how a great mind may be affected, as regards its own work, by the proximity of death. It is no indication of unbalanced reason that the author of "The Canterbury Tales" should come to recognize that life has higher prizes than those he had won and to feel that, in comparison with the work he might have achieved, that which he had actually accomplished was unworthy of his genius.

But in judging an utterance of this sort we must take into account, in addition to the individual circumstances, the state of the world at large. The artiste on board a liner who had delighted his fellow-passengers by singing revue songs at some improvised concert would not be thanked for repeating his efforts when the boat was going down. Under any circumstances Boccaccio's "Decameron" would be judged licentious, but it adds no little to our unfavourable estimate of its character when we consider that it expressed the writer's

reaction to one of the most harrowing tragedies that ever overtook European society. "The Canterbury Tales," for the most part so genial and wholesome, are far removed as regards their moral tone from the stories of the "Decameron," but we cannot forget that they belonged to that period when England was swept by the Pestilence. Death in its most loathsome form was abroad in the land, and none knew when his turn might come. The realm was disorganized. The discontent of the labouring class was upheaving the very foundations of the State. Instead of sobering men, these calamities had the opposite effect. An extravagant and licentious Court set a fashion which other sections of society were not slow to follow. The disintegration of medieval civilization was rapidly accelerated by the Plague. "The Black Death," wrote Cardinal Gasquet, "inflicted what can only be called a wound deep in the social body, and produced nothing less than a revolution of feeling and practice, especially of religious feeling and practice." The official Church, weakened by the exile of the Popes in Avignon, seemed powerless to stay the process of demoralization from which society suffered. Thoughtful observers were filled with a nameless dread. To their eyes the ship was obviously on the point of going down.

We have ample evidence that, on the more serious-minded, these circumstances had a sobering effect. The age which saw the production of "The Canterbury Tales" saw also the emergence of a school of English mystics, the meditations of which surprise us by their profundity. One has only to mention the names of Walter Hilton, Mother Juliana and Richard Rolle to remember that the events which drove some to a reckless disregard for the laws of God drove others to seek a deeper communion with Him. The very sufferings which in some loosened moral restraint, in these others produced a more intimate appreciation of the Saviour's Passion. Gaiety and extravagance on the one hand, and, on the other, prayer, were the two ways in which that generation reacted towards the catastrophe it experienced.

In addition, there had come into existence, under the influence named, a number of writers whose outlook was distinctly puritanical. It has been customary to suppose that it was only among those in revolt against the Church that this strain showed itself. But both before and contemporary with the Wyclifite movement men whose Catholic loyalty is unquestioned had preached reform. The tendencies which had

made Dante a prophet of righteousness made themselves felt in English literature. In the passage immediately preceding that quoted above, Dr. Coulton says :

To the contemporary authors of "Piers Plowman," and in a less degree to John Gower, the world of that time was Vanity Fair in Bunyan's sense; a place of constant struggle and danger, in which every honest pilgrim marches with his back to the flames of the City of Destruction, marks their lurid glare on the faces of the crowd, and sees the slightest gesture magnified into shadows that reach to the very stars. To Chaucer the poet it was rather Thackeray's Vanity Fair : a place where the greatest problems of life may be brought up for a moment, but can only be dismissed as insoluble; where humanity is far less interesting than the separate human beings which compose it; where we eat with them, talk with them, laugh and weep with them, yet play with them all the while in our own mind; so that when at last it draws near sunset, we have no more to say than, "Come, children, let us shut up the box and the puppets, for the play is played out."

To add one more testimony as to the nature and strength of the movement represented by Langland, let me quote Mr. Bernard Lord Manning, M.A., who, in "The People's Faith in the time of Wyclif" (Thirlwall Essay, 1917), says, with reference to Langland : "In the dream of a Puritan preacher re-appeared the vision of the fourteenth century clerk. The similarity of 'Piers Plowman' and 'The Pilgrim's Progress' in spirit and thought, in the allegory, the imagery and the very turns of the expression—even if there were no direct borrowing, this came by no accident. Here is no chance resemblance, but a family likeness." And he goes on to point out that "in this sympathy with the Puritan and Evangelical schools of modern Christendom, Langland is not alone."

It is not surprising to find Dr. Coulton perplexed by Chaucer's penitent cry, but it is a little difficult to explain why Mr. G. K. Chesterton should have felt the same perplexity. In his book on "Chaucer" he says : "Some of the best Chaucerian authorities profoundly doubt, and I as an amateur, ignorant of all but human experience, also profoundly doubt, the authenticity of that queer postscript to 'The Canterbury Tales,' expressing regret for all literary

vanities except some poems of religion." Even though he hastens to add that, if authentic, the passage means no more than that the poems in question, though not bad on their own plane, "were nothing on his ultimate plane: the plane of death and eternity," the judgment does not seem to indicate a full appreciation of the circumstances.

But this failure, as I venture to deem it, on Mr. Chesterton's part, is traceable to other than individual causes. It is symptomatic of the romantic movement whose crusading knight Mr. Chesterton has been. It is unfortunate that the Catholic revival in this country should have been so closely associated in its early days with the romanticism initiated by Sir Walter Scott. The result, in the ecclesiastical sphere, has been a movement based on the idea that approximation to the English Church in medieval times could be reached by employing an ornate ritual. The appropriation of certain picturesque elements in Catholic worship and of the pageantry associated with the Church was made the battle ground of those Anglicans who delighted to be known as "Catholics," and their opponents, as though such things were in themselves of prime importance. Thus the curious spectacle is seen of Anglican "monks" appearing in public wearing the habit of their "Order," while the genuine monk they are supposed to imitate is content to appear as a simple, secular priest.

In literature the consequence has been no less disastrous. Mr. C. Dawson has recently described William Langland as "perhaps our greatest religious poet" and as "the most English of our Catholic poets and the most Catholic of our English poets," at the same time expressing his surprise that he should have been so neglected by Catholics. The fact is, of course, that we have been affected by the romanticism to which I have referred. The Chaucerian cult has influenced even the faithful, and it is difficult to persuade them that there existed side by side with the author of "The Canterbury Tales" a poetic genius far more deserving, from the religious point of view, of their attention. Mr. B. L. Manning is right when he says: "There are few Puritans and Evangelicals who have claimed their inheritance in the Middle Ages: there are perhaps fewer Catholics who have admitted the claim." Even from a literary point of view, this failure to claim our full inheritance is to be deeply regretted. If Mr. Dawson is right, it has obscured one of the stars of our firmament. It would have been better for us in every way

if we had been as familiar with the robust Catholicism of Langland as we have been with the somewhat exotic verse of Crashaw and his contemporaries.

Will it be denied that this same romanticism has coloured our view of history and afforded an excuse for the strongly biased writings of such as Dr. Coulton? The fourteenth century seen through Chaucer's eyes is a very different thing from, and a much less picturesque thing than, the same period interpreted by the author of "*Piers Plowman*." If a choice has to be made between them, it would be better to take our history from Langland's sombre pages than from William Morris's romances. As a matter of fact, the age was, as Father Dalgairns says in his Introduction to Hilton's "*Scale of Perfection*," a "dismal" one.

Morally the Chaucerian picture of a Catholic society may have a mischievous effect. It is difficult to write on this point without appearing prudish and pharisaical. But, unfortunately, it has come to pass that, in some quarters, a predilection for beer and an aptitude for dancing (whether on the village green or elsewhere) and fighting have almost come to be accepted as "notes" of the true Catholic. As a reaction against the dreariness of Victorian puritanism, as a protest against the ugly monotony of an industrial civilization, this was understandable. But, in these days, the stage properties of the romantic movement have a faded look. Post-war morality does not suffer from a too puritanical severity. The precarious state of our civilization is creating the same irresponsibility as that induced by the calamities of the fourteenth century. It is not a condition which can be adequately met by pictures of "merrie England." Before we can attain even to a moderate contentment, not to speak of merriment, we shall have to pass through a disciplinary stage. Other aspects of Catholicism than those emphasized by the romantics must be made prominent. At a time when non-Catholic Puritanism is forming an alliance with paganism, it were no ill service to our generation to make it aware of that genuine "Puritanism," inherent in our religion, of which Langland was an embodiment. The choice for us lies not between freedom and tyranny, but between two different kinds of discipline—that enforced by Communism, and that which we might expect from a truly Christian State. May it not be said that Chaucer's repentance symbolizes the change of heart to which even those who hold Chaucer's Faith are called?

STANLEY B. JAMES.

IN THE LAND OF LOYOLA THE BASQUE AUTONOMY MOVEMENT

MY attention was caught by a large Swastika as I came down from Monte Urgull, above San Sebastian, one morning last October. It was a pattern of posters, small and terse, calling on all good Basques to vote and make others vote for "*El Estatuto.*" All along the Calle Agostino—the only old part of San Sebastian—from every blank space, public notice board and house front, the magic word was proclaimed.

During my slow progress through the crowd of fishermen, marketing women and singing, dancing children, I remembered the day, two and a half years ago, when every *fonda* in the Calle had been bright with the crude blue and gold and magenta of the new republican flag, resounding mid strains of the Marseillaise, with cider-warmed shouts of "*Viva la República!*" Now the flags on public buildings were faded and dingy. In their place one often sees the blood-red of the Basque national flag, with its white cross and green St. Andrew's cross, while "Vivas" were replaced by the universal formula of "*El Estatuto.*" Not that all were in agreement on the subject. By the market, the argument of two fishermen on the burning question reached a point where words proved inadequate and were replaced by a fusillade of sardines!

In the Hernani tram, whose windows were plentifully plastered with nationalist propaganda, I studied the daily papers of the autonomist party, *El Dia* and *El Pueblo Vasco*. They were filled with clear, simple explanations of the proposed constitution, answers to the arguments against it and a history of the autonomist movement. Across the front page of *El Dia*, over its black letter-press, was boldly outlined in red the figure of a Basque Carlist of a hundred years ago joining hands with a Basque worker of to-day. As a matter of fact, the separatist movement is barely forty years old in its present form. It was in 1895 that Sabino de Arana y Goiri, its chief leader and inspirer, wrote from a Spanish prison calling on his countrymen "on every opportunity to work for the liberty of Vizcaya," so that Basques "may be a free and happy people, faithful to God and their ancient laws."

A fair was in progress, so the tree-shaded market-place of Hernani was crowded with men and women bargaining for donkeys, goats, ploughs, bright shawls and black veils, with children burning fingers and mouths with red-hot chestnuts from braziers at the corners. The big square beyond the dark, narrow street lay deserted. How well I remembered that April day in 1931 when three of us had come here on the "Fiesta de la República" and had watched the scene from our café balcony as if from a royal box. It was indeed a perfect scrap of light opera, splendidly staged. The fine arcade of the municipal buildings, which occupy the whole of one side of the square, had been draped with the republican colours, still bright with untarnished hopes. Under it the town band had discoursed loud and distressingly syncopated tunes to which the entire population danced.

The Basque is said to be born and to die singing. He certainly lives singing and dancing. Often one hears some rough fisherman or mud-caked navvy break into an operatic air, or a traditional chant as old, perhaps, as in the days when wandering minstrels cheered footsore pilgrims on the long road west to Compostella. On that Fiesta day of the new-born Republic, the children had organized a private dance on the steps of the big church, filling half another side of the Plaza. Some of them had clambered up the statues of the façade and perched, birdlike, on the huge heads and shoulders of the baroque saints. One remembered St. Ignatius of Loyola. When Ortiz suffered such desolation during the Spiritual Exercises at Monte Cassino, the Basque saint, for all his lame leg, had danced the intricate steps of his youthful days till the dark spirits were put to flight.

The crowded tram on the way home was filled with the strange sounds of *Euskera*, the language which the Basque claims to be the oldest, as it is the most difficult, of the western world, and which has certainly no affinity with any European tongue, though the early Basque Missionaries recognized some of its root words on Aztec lips. It was odd, only a few miles outside San Sebastian, with its Parisian boulevards, its modern hotels, glittering shops and luxurious motors, to be among a people speaking an unknown, prehistoric language, in which one could only catch the inevitable words "*El Estatuto.*"

The sun was near to setting and, in its level rays, the mountains, ridge beyond ridge, west to the valley of Azpeitia and the deserted "monastery" of Loyola, took on an air as trans-

parent and unsubstantial as the long lines of waves rolling in from the Bay of Biscay, which catch in their flying spray the shimmer of the rainbow. Silver melted into rose, mauve into blue under the primrose sky, touching the far horizon with that mysterious atmosphere in which the seen merges into the unseen, matter dissolves into spirit.

I knew already that the Estatuto was the proposed Constitution for the Basque country, which had been approved by the Commission of the provinces of Alava, Vizcaya and Guipuzcoa and by the Corporations of their cities on August 6, 1933. I knew, too, that a monster meeting was to be held at Vitoria in preparation for the Plebiscite on November 5th—when a majority of two-thirds in favour of Basque autonomy was necessary to enable the bill in its favour to be brought before the new Cortes. It was an easy matter to get a copy of the Estatuto, for an Irish friend had given me an introduction to some of the leading separatists in San Sebastian.

When starting a few days later for an appointment at the local office, I mentioned my destination casually to my hostess and some of her friends, all ardent *Tradicionalistas*. A flood of indignation was loosed on my innocent head—as heated, though more restrained in action, than the Battle of the Sardines! Did I know what I was letting myself in for? “Anarchists, Communists, Atheists, Splitters of the Catholic vote, butchers preparing to hack Spain limb from limb!” . . .

On the outer door of the office hung a large brass plaque of the Sacred Heart—hardly the welcome one would expect from a Communist organization. On the wall of the big room where everyone was still hard at work, though it was late in the evening, was a huge silver crucifix—a strange symbol for atheist propaganda. My first question received an emphatic answer.

“Our organization is entirely Catholic. All the working-men in our federation are Catholic. We work only on Catholic lines. If anyone has told you anything else, it is a lie.”

I left armed with much information, a copy of the Estatuto and numerous pamphlets, agrarian, economic and historical, and spent my evening studying the proposed Constitution, an elaborate and carefully drawn-up document about ten thousand words in length, founded on the *Fueros*, those “laws of a free people, with their original liberties, created freely and absolutely by themselves, without outside interference.” These Basque *Fueros*, left intact when the three provinces

were annexed by Castile at the beginning of the thirteenth century, with their local traditions, customs and modes of government, are of the very essence of Basque nationality. In the town hall of Vitoria the civil governor of the Basque provinces took his oath of office on the naked blade : "May this cut off my head if I do not defend the Fueros of my fatherland."

After an outline of "General Dispositions" and "Basque Territory and Language" the Estatuto goes on to outline : (1) composition and powers of the Parliament, to be elected by universal suffrage and secret ballot, (2) the Permanent Council, (3) Administration of Justice, (4) control of transport by sea, land and air, of water and electric supplies, sanitation and "*tourismo*," (5) the organization of social work, child and maternal welfare, hospitals, sick benefits, Poor Relief, etc. One of the most important chapters is that dealing with education. "All public and official teaching institutions in the country, from primary education to the highest grades, will be combined into an organized system controlled by the University of the Basque country [State-endowed].... The original language of Basques is *Euskera*, which, as well as Spanish, will be the official language." It will, of course, be taught in all schools and colleges, not only in the country districts where it has always been, and still is, the native tongue of the people.

The economic situation is intricate, being complicated not only by the Fueros, but also by the recent arrangement with Madrid (1931).

Should the bill authorizing Basque autonomy be passed by the new Cortes as that of Catalonia was by the last, conscription would still continue as at present, the central Government at Madrid retaining absolute control of all military, naval and air forces. The extent of autonomy is clearly defined as "within the limits regulated by the [Spanish] Constitution."

The propaganda in favour of autonomy was certainly most efficiently and enthusiastically organized. As well as posters and pamphlets, a film had been prepared, showing various aspects of the movement, of Basque history, characteristics and life—a necessary supplement to the printed word in country places where many can neither read nor write. (The results of these untiring efforts was shown on November 5th, when an overwhelming majority in favour of the Estatuto was obtained in the Plebiscite.)

In fact, the arguments in favour of separatism "jump to the eye" as vividly as do the colours of the posters advocating it. A Basque has less in common with an Andalusian than an Englishman has with a Frenchman. Ethnologically, as well as lingually, the Basques have no relationship with any other European race. They have always been a free, warlike and fiercely independent people. Neither Hamilcar, Hannibal nor Scipio Africanus subdued them. Even after their conquest under Augustus, it needed a permanent garrison of three legions to control "the untamable Cantabrians," as Horace named them. The call of the muezzin to prayer has never sounded over the Basque hills. The Moors preferred the earthly paradise of southern Spain to these wave-beaten, windswept coasts. Philip II was moved from his usual cold reserve by the dogged determination to keep the Fueros intact. "Tell the Basques that I would rather cut off both my hands than take from them their noble liberties."

Brave, hardy, proud, industrious, the Basques have always bred fighters, adventurers, explorers, leaders and Missionaries. It was a Basque admiral, Sebastian Elkano (born at Guetaria, twenty miles west along the coast from San Sebastian) who completed the first voyage round the world in 1533. It was a Basque soldier, Ignatius of Loyola (patron of Vizcaya) who founded the Society of Jesus—another Basque nobleman, Francis of Xavier (patron of Navarre) who became the Apostle of the East and the greatest Missionary since St. Paul.

Then, too, there is a wider outlook, the question whether the way to international peace in the future does not lie along the way of regionalism and decentralization, the individuality and independence of small nations—so long as the chauvinism of the modern imperialistic State is avoided.

But in the matter of Basque autonomy, as in all human affairs, the issues are not clear-cut. There is something to be said against as well as for it.

When reading the Estatuto it struck me that, in its thirty pages, there is no mention of God nor religion—an omission which (I learned later) was the reason why Navarre refused to join her three sister States in the separatist campaign, and which has provided the opponents of the measure with a strong weapon.

I put this difficulty to Don Telesforo de Monzon, President of the San Sebastian section of the autonomist party, who has since been elected a member of the new Cortes. With

charming courtesy he spared me half an hour from the rush of work before the Plebiscite. His answer to my question was to this effect : "Autonomy before anything else. To gain independence is the quickest and surest way to restore religion to its proper place in the State. When our people are free, religious teaching will again be included in school curriculums and the crucifix again hang in courts, schools and public buildings."

"To say Basque is to say Catholic" asserts the old proverb, and Sabino de Arana, "the Master," proclaims the same belief in no uncertain words : "That all work for liberty and autonomy [be] with one idea and one inspiration alone . . . in perfect accord with the rules of religion and morality and in absolute submission to the teaching of the Church of Rome."

Certainly one has no fears for the religious future of *Euskal-Erria* when one sees the churches crowded at Sunday and weekday Masses and at daily Benediction. During the time I was in the land of St. Ignatius, Novena followed hard upon the heels of Novena, beginning with that to the famous *Virgen del Pilar*, whose feast, on October 12th, coincides with the *Fiesta de la Raza*, a celebration to cement the friendship and to emphasize the unity of the Spanish race both in the Old World and the New.

The Novena to Christ the King had begun. There was a nip in the air. The October days grew shorter, my time in Guipuzcoa shorter still. But before leaving what Victor Hugo called "the land of benediction" I was determined to visit Lezo, the most famous place of pilgrimage in the Basque country.

A mile or so from Rentería on the San Sebastian-Irun line, Lezo is a little town tucked under towering mountains, rust-crowned and emerald-skirted. The road to it is marked by stalls on which swing votive candles of every size and sort. The railings of the balconies on the houses which form the tiny square are of carved wood, far older than the usual iron-work. Inside the small basilica of *El Cristo Milagroso* are the startling contrasts which abound in this land of the unexpected. Votive offerings of thanks for miraculous cures crowd the walls, but it is too dark to distinguish anything clearly except the baroque reredos which fills the entire space behind the altar. Its gilding glitters arrogantly in a blaze of candles. Frivolous angels, in pink dresses and sky-blue

sashes, with gilt wings, dance on either side with true Basque gaiety. On the voluptuous, rolling clouds above, one would expect to see the reclining forms of Jove and Venus. In the middle, against a black velvet curtain, hangs *Lezoko Gurutz Donea* (the Holy Christ of Lezo), clad from waist to ankle in a skirt of white satin embroidered with gold.

The Figure, like the miraculous Christ of Xavier, is probably of late tenth or early eleventh century workmanship. It is carved in dark, hard wood, locally supposed to be cork, but more likely, like that of Xavier, nutwood. The Feet are silver-plated where they have been worn away by the kisses of the faithful. Bones and sinews are deeply and accurately carved. The Body is gaunt, emaciated, tense. The beardless Face, under the thick, straight, dark hair and the heavy crown of thorns, is sunk, drawn in the agony of death—an agony terrifying and overwhelming in the mixture of realism and mysticism typical of Spanish art and the Spanish character.

"*Tumba de huesos cubierta con un paño de brocado.*" (A vault of bones covered by a pall of brocade.) Ricardo Léon quotes the words as an epitome of the Spanish genius, in which the macabre and the realistic are so strangely blended with the riches and splendour of outward pomp. It is a temperament found even in this corner of northern Spain, where the strain of Moorish and Jewish blood is rare compared with that in the centre and the south. It is the temperament of the crusader and the mystic who, having loved the beauties of this world, can fling them all away to follow Eternal Beauty, with an unbounded generosity ready "to give and not count the cost, to fight and not heed the wounds, to labour and ask for no reward."

M. YEO.

EDITORIAL NOTE

To secure their return if not accepted, contributions submitted to the Editor must be accompanied by a stamped addressed envelope. Articles so submitted should be concerned with matters of general interest, and be the fruit of expert knowledge or original research; nor should they ordinarily exceed 3,200 words (between 8 and 9 pages). As a general rule, subjects dealing with the exposition of theology and ethics are reserved for the staff.

*Amor Vincit Omnia*¹

HITHER (his blood-spoor we can trace) he came—
In All-The-Company-of-Heaven's Name—
Laying to much-claim'd land for Love a claim.
The claimant of a King and Company—
With Faith as daily bread, with Hope as wine,
With two tired feet as porters—travell'd he :
He won for Heav'n an access (Hell had bann'd
By magic) to this forlorn faeryland :
He pass'd the Priapéan border-line,
He trespass'd in the grove of Proserpine :
He climb'd the high-place of King Capricorn,
He dared the menace of his Magi's scorn :
He trod th' inviolate forbidden ground
Where prowl'd—a lion lacking prey—Mahound :
He pierc'd the pentacles of Sorcery.
And all for Love—that White-Horse-Rider fleet—
In train of whom he toil'd with aching feet.

ARTHUR SHEARLY CRIPPS.

No one, who is at all aware of the Native Problem, especially in its educational aspect, in Southern Rhodesia, is unaware of the Rev. A. S. Cripps and his unique work among Natives. That he is also a true poet, everyone acknowledges, and the above verses confirm. He suggests that I should add a note or two. As for Father Gonçalo da Silveira, we can read his life by the Hon. A. Wilmot; I have tried to sketch it, too, in "African Angelus." The recurrent allusions to "company" and "claims" are certainly meant to remind one how that wretched land has always been the victim of the White Man's commercial exploitation, which has been, as it is, responsible for far more demoralization than even such massacres as, say, the Matabele were guilty of at the expense of the Mashona. And he reflects upon that other Company, the Society of Jesus, which was among those who opened up the land for Christ, and failed, because of the insane nationalisms of European States. Mr. Cripps feels sure that Silveira passed the sinister "borderland" of that Great Zimbabwe, where, it is considered, a nature-worship of unbridled obscenity took place. Certainly he must have witnessed the "magic" which still, in a measure, prevails and forms a terrifying barrier to Christianity. And the poet is right in seeing that the actual defeat of the Christian pioneers was due to Mohammedanism, just as the death of the Uganda martyrs was. Nor can we fail to admire the contrast between the missionary, trekking over that red sand and the thorny scrub, with the majestic Conqueror on the White Horse, depicted in the Apocalypse.
—C. C. MARTINDALE, S.J.

¹ The Ven. Gonçalo Silveira, S.J., entered Mashonaland on or about St. Stephen's Day, A.D. 1560—to suffer Martyrdom there—his strangled body being cast into the River Musengezi on March 16, A.D. 1561.

THE C.E.G. AND THE "LEAKAGE"

HERE are still a certain number of Catholics in England who have only the vaguest of notions as to what the Catholic Evidence Guild really *does*, and still vaguer notions as to what it *intends to do*. "The Catholic Evidence Guild is the most recent and, in some respects, the most interesting and hopeful of our Missionary endeavours in England," wrote His Eminence Cardinal Bourne twelve years ago,¹ and to-day we find it in active operation in nearly every diocese of the country. Its aims are definite, and its methods practical. Its aims are, primarily, the conversion of the man-in-the-street by means of outdoor lectures in public parks and meeting-places, and, secondarily, the education of Catholic layfolk in the truths of their religion. To achieve these aims, training-classes are held in different centres, at which a specially compiled course in Apologetics² is followed, and the art of outdoor platform lecturing acquired. In September, 1933, there were thirty-six such study-classes in the fifteen dioceses in which the Guild is established, and 562 guildsmen³ on "active service," holding 121 weekly meetings at ninety-seven "pitches" throughout the country. Encouraging as these figures are, it is obvious that they must be doubled and then doubled again if a tithe of the work waiting to be done is to be even attempted.

The fact that the Evidence Guild has the whole-hearted support of the hierarchy is the first of many cogent reasons why Catholics should not be slow to enlist in its ranks. As a form of Catholic Action it is the most direct and effective means of organizing the Catholic laity into a strong body of instructed and zealous apostles, and as such it is one of the best solutions of the "leakage" problem. This point must be emphasized. Often guildsmen are asked at the pitches why they come out to make converts from other religious denominations instead of looking after their own people. The

¹ In his preface to "The Catholic Evidence Movement," by Henry Browne, S.J. 1921.

² See "Catholic Evidence Training Outlines," compiled by Maisie Ward. With a Foreword by H.E. Cardinal Bourne. Sheed & Ward. 1928.

³ Under this title, for brevity's sake, we include guildswomen for, although men speakers predominate in the membership of the C.E.G., this is not in virtue of any rule discouraging the apostolate of women, who, if they may not "speak in the churches," are valued co-operators in the parks.

answer is that the work of the Guild is two-fold and *includes* "looking after our own people." By holding study-classes for the training of speakers, in which Catholic young men and women learn to understand and to defend their Faith, the Guild makes use of a most potent means of combating the "leakage." To understand is to love : to be called on to defend is to be taught to value ; and it must be almost unknown for a guildsman to become a lax—far less a lapsed—Catholic. On the contrary, many confess to benefiting spiritually in a very marked degree.

This is a reflection that should be in the minds of all parents and persons in authority over young people who desire to join the Guild. One hears the opinion expressed that while the work is in itself admirable, it is liable to engender a tendency to argumentativeness—and even conceit—in the young. This is not true. The training to which the recruits are subjected is severe, and although it is possible that in a few isolated instances such tendencies might show themselves, it remains an unassailable fact that no speaker will be successful at the pitches unless such symptoms are wholly eradicated. Nothing is so ruthless as a crowd in its treatment of a lecturer who relies on bombast to carry the day, as may be seen—and heard—at many of the secular and other pitches in Hyde Park and elsewhere. Moreover, the whole spirit of the Guild is one of dependence on authority, and of personal self-sacrifice and self-effacement, and it is improbable that anyone not sharing in this spirit will possess those essential qualities of patience and sympathy with the crowd, and of unwavering love and loyalty to the Guild, without which it is quite impossible to be a guildsman long.

And yet it must be admitted that there are still some Catholics who are frankly antagonistic to the work of the Evidence Guild as a whole, and not merely unwilling to allow its suitability for this person or that, and it would be as well to deal briefly with one or two of the main points of objection. In the first place there are those who feel that to bring the Catholic religion down to the level of "quack" religions by preaching it in the streets and parks, tends to bring it into disrepute. It will come to be regarded, they argue, as but one more of the many different sects, and not a particularly respectable one at that. Now, apart altogether from the fact that the method has been formally and repeatedly approved by those whose office it is to safeguard the Faith, it is surely better

that the Catholic religion should be regarded, for a time, as a mere sect than that it should never be heard of at all. Even if, at the worst, its heralds fail to impress the man-in-the-street with its essential "differentness," he will have the chance of hearing some of the usual calumnies against her refuted, whilst, in a far greater number of cases, this "different sect" will impress him as so fundamentally different as to engage his interest and provoke further inquiry.¹

A more usual objection is that "that sort of thing isn't done." This ranting in public! This orange-box oratory! No decent person would so demean himself as to be associated in any way with such vulgarity. Oblivious of the historical fact that Christ did it: that the Apostles did it: that the great Orders of friars did it: they persist in saying that it isn't done. Ashamed themselves to confess Christ before men, they jeer at those who overcome their natural disinclination to appear fools—(only a St. Paul could really rejoice in being made a fool, even for Christ's sake)—in order to carry on Christ's work to the best of their ability. Such an attitude is both disloyal and discreditable to the name of Catholic.

Having said this much of the comparatively few who are antagonistic to the Evidence Guild, something must be said of the growing enthusiasm for it. This is of a marked kind. Not only are recruits to the ranks of the speakers coming in more quickly—(though as yet this is, alas! but slowly when compared with the rate at which the ranks of Antichrist are massing against us)—but they are of a very high quality. Men and women of education and position are proud to be seen defending their Faith in public, and are doing much to break down that barrier of snobbishness that keeps so many from taking part in the work. Moreover, it impresses the casual listener to see that there are at least a few intelligent and educated Catholics in the Church, and that her membership is not composed solely of "ignorant Irish" and "crafty clergy." Such a discovery comes as a revelation to many a man-in-the-street who has been brought up on the usual anti-Catholic history-book, with such occasional light reading as "Maria Monk" and "Victims of the Priest." Nor is the lesson of the essential democracy of her membership lost on them. They will see the suave black-coated "gent" followed

¹As a direct result of the meetings held at The Pavement, Clapham, on Thursday evenings during the summer, a member of the Southwark Guild was invited to lecture to the students of a "Psychology Class" at Morley College (L.C.C.).

on the same platform by a "bloke" straight from his workshop; and then sometimes up gets a "sky pilot" in dog-collar and all complete!¹ All this is Catholic Evidence work of a very effective kind, and it should greatly encourage Catholics in a desire to become guildsmen to realize that by their very presence on the platform, under the shadow of the crucifix, they are preaching Christ and Him crucified.

Another most hopeful indication of the growth of interest in the Guild, is the increasing roll of associate members. It is quite obvious that not everyone can be a guildsman. Circumstances of time, place, health, and occupation make it absolutely impossible for many, but it is always possible to help on the work by prayer and by financial assistance where required. And prayer plays such an absolutely *integral* part in the work of the Guild, that an associate member may justly feel that he (or she) is sharing very intimately in that work. There is an excellent Guild practice in operation which aims at the members spending at least half as much time in prayer before the Blessed Sacrament as they spend at the pitches. Last year, the members of the Westminster Guild made some 5,000 half-hours of Adoration in this way. The associate members can extend the time of prayer on behalf of the speakers to a full hour for each hour at the pitches, thus increasing a hundredfold the volume of petition going up day by day for a blessing on the work, and forming a little spiritual treasury, as it were, on which guildsmen can draw when in need of especial help and grace in the exercise of their labours. In addition to this practice of regular prayer, Guild Retreats are held, as also Days of Recollection, Spiritual Conferences, etc., in all of which both active and associate members take part. By such means the Guild spirit is kept constantly at white heat, and so far as is humanly possible, the great danger of which St. Paul so poignantly warns us—"lest having preached to others, I myself become a cast-away"—is anticipated and guarded against. So important is it for a guildsman to remember that God alone giveth the increase, that he is told never to look for results, never to count heads, but to be as ready to speak to one "drunk" on Clapham Common—if he will listen—as to the intelligentzia of

¹ The Dominican habit is a great attraction: Bishop Butt tells the story of a cricketing friend of his who was first drawn to listen at the Evidence pitch in Hyde Park through having "gone across to hear what the chap in white flannels was talking about." The "chap" was Father McNabb, and the cricketer became a Catholic.

Hyde Park; to go as willingly to a dud pitch as to a flourishing one, convinced that by so doing he "also serves," and is indeed watering the seed sown by others at more favoured pitches.

In conclusion a word may be said of an aspect of the Guild not often commented upon, and that is its influence on the Catholic life of a parish. Recruiting its members, in many instances, from the ranks of the Sodalities, from the Catenians, from Alma Mater associations, and from other virile Catholic bodies, the Guild is in close and constant touch with everything that is most vital in parish life, and works everywhere in complete accord with the clergy in whose work it so intimately and happily shares. Drawing thus on the Catholic body at large for the support, spiritual and temporal, that it needs, it grows and develops its own peculiar spirit of apostolic zeal until its influence is felt far outside its own membership, attracting many who hitherto had felt no stirrings of a desire to work for Christ. It frequently happens that among the crowds at the pitches are Catholic men and women who "have never bothered much about religion," and to whom the outdoor apostolate of the Guild is a revelation. They realize that they have treated as of no account a gift which others prize highly; a gift which some of those in the crowd around them will perhaps receive only after great tribulation and sacrifice. That this secondary and, as it were, incidental, apostolate of the Guild is becoming of ever greater value is evidenced by the fact that recently the Rector of a large parish in South London *wrote and asked* that the Guild should start a pitch in his parish, as being the very best means he could think of, of bringing home the truths of their Faith to the sadly ignorant and sometimes strayed members of his flock. And so we come back again full circle to the question of the Catholic Evidence Guild as a solution of the "leakage" problem. Who will help to work out the solution?

S. A. BLISS.

NO OTHER NAME

ST. PETER proclaimed, infallibly, that eternal salvation can be secured only through Christ—"For there is no other Name under heaven given to men whereby we must be saved" (Acts iv, 12)—words which echo the no less infallible utterance of his Master—"No one cometh to the Father but by Me." Thus the only means by which the prodigal world, starving now amid the swine or trying in vain to sate its hunger with swine's food, after wasting its substance through riotous living, may be restored to sonship and happiness is by accepting and following the guidance of Christ. Not only was the old God-given Jewish law as a means of approach to God formally abrogated on the day of Pentecost, but the futility of every other form of religion, save that inaugurated by Our Lord, was then implicitly foretold. Nor does this solemn proclamation concern the individual only. The absolute need of the "name" of Christ, *i.e.*, of His person and authority, spirit and principles, has reference also to the temporal welfare of the community. Reason and faith alike assure us that sincere practice of Christianity is the only effective means of securing social prosperity—domestic harmony, international peace. That is why, incidentally, Christians must regard the Soviet effort to build up a purely material civilization on denial of God and His Christ as, of its own nature, doomed to tragic failure.

Modernism has rejected Christ as teacher, materialism has repudiated God as Judge, so the world, given over in its external relations to modernism and materialism, pays little heed to St. Peter's remedy for its woes, echoed and emphasized as it constantly is by St. Peter's successor. As a consequence, it cannot find a cure for its woes. The world a year ago was in a desperate plight enough, but the hopes of multitudes were kept alive by the actual sessions of the Disarmament Conference, and the prospect of the World Economic Conference. The one aimed at removing the incubus of fear brooding over the nations like a miasma, of which the cause alike and the effect is the burden of colossal armaments : the other at regulating that blind, cut-throat competition which prompts each nation to try to benefit at the expense of the rest. Both Conferences, essential as was their success

to the prevention of world-disaster, now stand adjourned, all but wrecked by national self-seeking and a general failure to realize world solidarity. For the first time since the close of the War, the voice of the optimist is well-nigh silenced, and the sanguine are being paralysed by despair. Yet this is a Holy Year, proclaimed by Christ's Vicar to commemorate our Redemption by Christ nineteen centuries ago. Has the world, conscious of this redemptive force, made any effort to utilize it? On the contrary. Heedless enough before, the statesmen of the world seem to have become more deaf than ever to the guidance of the Holy See, though their folly in ignoring it has been proved time and again by their impotence to save themselves otherwise. The Pope, for instance, has laid down the conditions of economic peace and prosperity, and shown the way to make the superabundance of Nature available for all mankind. What notice have the capitalist States taken of "Quadragesimo Anno"? One great statesman in the West is trying, in his own fashion and without any help from the rest, to realize the Pope's ideal by legislation. According to the *New York Evening Post* (December 11th), President Roosevelt is "arrayed against a great system for making the rich richer and the poor poorer," and is "thus arresting those enormous disproportions of wealth which are always the forerunner of the loss of freedom." And a writer in the *Round Table* for December, speaking of the "new order" which the President hopes to create, says that in it "the creditor class will have less wealth and the debtor class will have less debts, there will be more leisure and fewer fortunes, and limits to the play of greed, now that the orthodox economists have been out-moded." But, outside America, there is no public attempt in any country to cure or curb that unbridled "play of greed" which puts wealth before welfare, the individual before the community, in all commercial enterprise. The sudden and shameful collapse of the much-vaunted Economic Conference shows how far men's minds and hearts still are from realizing that material well-being in this crowded world lies in co-operation rather than in competition. Listen to the Pope on the nature and effects of that covetousness which has brought America to the verge of ruin, and will, if not checked and regulated, involve the whole world in disaster.

Is it not [asks Pope Pius in May, 1932, on the "Troubles of our Time" ("Caritate Christi Compulsi")]

that sordid egotism, too often ruling the mutual relations of individuals and societies; is it not, in a word, greed, whatever be its species and form, that has brought the world to a pass we all see and deplore? From greed arises mutual distrust, that casts a blight upon all human dealings: from greed arises loathsome envy that makes a man consider another's gains as losses to himself; from greed arises narrow individualism which subordinates everything to its own advantage without regard to others, nay, cruelly trampling under foot all their rights.

President Roosevelt, made dictator *ad hoc*, is fighting this monster of greed, which is the source, the Pope goes on, "of the disorder and inequality which go with the accumulation of the national wealth in the hands of a small group of individuals, who manage at will the world's markets to the immense harm of the masses." And he is meeting with the hostility, not only of his own purblind millionaires, but of all those the world over who are determined that greed—the unrestricted opportunities of making money—shall remain uncontrolled by law or conscience. Everywhere industrial recovery is looked on from the purely national standpoint, the various States are openly aiming at gaining the largest possible share of a limited store of goods, quite indifferent to the needs of the weaker combatants, although all know in their hearts that the real prosperity of each demands essentially the prosperity of all. In all this the laws of justice are often transgressed, whilst those of charity are never given a thought. Nothing could be more alien to the precepts of Our Lord, and nothing more opposed to common sense.

It is a grave error [said Pope Pius in his Christmas Eve allocution, 1930] to believe that true and lasting peace can rule among men so long as they engage first and foremost in greedy pursuit of the material goods of this earth. These being limited can, with difficulty, satisfy all, even if no one (which is hard to imagine) should wish to take the lion's share. They are necessarily unsatisfying, because the greater the number of sharers the smaller the share of each.

Yet once the fact that we are all members of one another, and that national differences and separate interests do not derogate from the obligations of mutual charity, is lost sight of, what is there to prevent unending strife? Every nation has a right

to secure its own advantage to the best of its ability and, unless the essential solidarity of the human family, which is becoming ever more obvious, is kept in view, the law of the jungle—the struggle for existence and the survival of the fittest—is the only alternative. Men do realize this, economists and politicians alike proclaim it, it has been pointed out constantly by gatherings of the International Chamber of Commerce, financiers insist on it: "trade is not a war, but a process of exchange, in times of peace our neighbours are our customers, their prosperity is a condition of our well-being."¹ Thus common sense corroborates the teachings of Christianity, but where avarice rules, both reason and faith are flouted. Like every other passion, greed is irrational, an appetite that seeks its object automatically and without limit, and, unless regulated by reason, it becomes suicidal. That acute observer, Mr. Michael O'Shaughnessy, founder of the American "Catholic Crusade for Social Justice," has clearly stated the result—

Competition through uncontrolled greed has become destructive, and the unregulated reward for personal initiative in business [*i.e.*, the unchecked demand for the highest possible profits] has resulted in such an inequitable distribution of the rewards that capital has been congested in so few hands that *the mass of citizens have not collectively enough money with which to buy the products of our over-developed capacity for production.*"

It was this universally recognized fact that it is imperatively necessary, so as to prevent a gradual lapse into industrial chaos, destitution and revolt, to try to enforce by law those restraints on covetousness, both in the domestic and international spheres, which a conscientious regard for justice and charity should spontaneously inculcate, that brought the nations of the world together in that vast Economic Conference last summer, only to find when they met that they *couldn't* subordinate their particular interests to the general, and that they preferred the chances of surviving in the trade-war to the present sacrifices which the universal welfare demanded. So they broke up and went sullenly back to the battle-field. The result ever since has been intensified competition and the gradual shrinking of markets with no pros-

¹ Manifesto by leading bankers and industrialists published in the Press, October 20, 1926.

² "Man or Money?", p. 6.

pect of improvement : the natural result of invoking the law of the jungle instead of the law of Christ. Thus, for instance, it has come about that the cheap-living Japanese are gradually ousting this country from the markets which it used to supply in the East. But, apart from possible dishonesty, too common in trade, there is no *injustice* in this cut-throat competition ; there is only a total oblivion of our human solidarity and of our Lord's teaching which emphasizes it. The nations are trying to get on without Christ. And so, unless this country proves herself a champion of the "re-baptizing" of commercial practice and can say that she, at least, is not wholly selfish, for she has abandoned all transactions that savour of usury or exploitation of the needy or monopolizing of markets, she cannot complain if other nations also live for themselves alone.

The commercial warfare in which the world is increasingly immersed is a fruitful source of that hostility and suspicion and fear which find ominous expression in preparation for an international conflict. Economic harmony can be achieved only by a recognition of substantially common interests, but political divergence constantly hinders that recognition. The nations won't acknowledge in practice their interdependence. Accordingly, the law of the jungle impels the beasts of the jungle to cultivate their strength and keep their weapons ready. To be weak and unarmed is to expose oneself as a victim to those who recognize no right that cannot be forcibly claimed or asserted. The precarious security, which is all that incessant preoccupation with one's own safety in hostile and malevolent surroundings can arrive at, is the only alternative to destruction. To such a pass has the world, which will not have this Man reign over it, brought itself in its blindness. There is no statesman that does not realize that nothing is settled by war, but that victors and vanquished alike are involved by it in a common disaster. Even the bellicose Herr Hitler has more than once proclaimed the futility of modern warfare as a means of solving international quarrels. But they cannot agree to discard a method which they know is not only ineffective, but even productive of worse evils than those it pretends to remedy or prevent. They cannot agree, for they distrust each other's aims and motives, or harbour designs which others may justly oppose. They do not shape their projects by the standard of the Decalogue. All would be incomparably more secure if armed forces, be-

yond police requirements, were entirely discarded; but it is not security alone that they want. They want the prestige that goes with the command of great military resources. They want to be able to pursue their interests and assert their will by their own might, if they cannot otherwise. They will not brook being "equal before the law." In a word, they have not yet grasped the truth that the moral law binds States as well as individuals, nor the equally certain fact that a world economically one cannot afford to fight on political issues, and must modify its ideas of sovereignty to suit changed conditions. Consequently they are all spending more and more on armaments without any increase in relative strength, and even in this country, where public opinion is certainly against militarism, the advocates of armament competition are gaining a more favourable hearing. The mere fact that others are stronger than we are, even though there is no reason to fear war, is held to justify increase.

As in the case of the mismanagement of trade, the Popes have repeatedly diagnosed what is wrong in international political relations, and set forth the Christian remedies. It is not necessary to multiply quotations, for almost every Papal utterance calls attention to the passions which engender strife and the virtues which bring about peace.¹ A few will suffice. A year before the end of the War Pope Benedict laid down the Christian conditions for a just and durable peace some of which statesmen afterwards were compelled by circumstances to accept, and some of which they still shy at. "Complete and reciprocal condonation of damages" is now recognized to have been the only sane policy: "simultaneous and reciprocal diminution of armaments" carried out would have saved the world from its present apprehensions. "Arbitration instead of armed force": we have tried in vain to have the former without discarding the latter. The union of all States "to form only one society, or even better, one family, both for the defence of their respective liberties and the maintenance of the social order"—having constituted a League of the sort in despite of their selfish individualisms, it would seem that the nations are contemplating its abandonment!

What wonder that Pope Benedict's successor feels compelled to stigmatize as the root of the world's disease that

¹See "Peace Statements of Recent Popes," a N.C.W.C. pamphlet, and "The Pope on Peace and War," C.T.S. (1917.)

excessive advocacy of community interests which goes by the name of nationalism.

Even more difficult—not to say impossible—is it for peace to last between peoples and States if, instead of true and genuine love of country there rules and spreads a hard and selfish nationalism; instead of mutual desire for the good, hatred and envy; instead of brotherly confidence, distrust and suspicion; instead of willing co-operation, competition and struggle; instead of respect and care for the rights of all, including the weak and small, the craving for hegemony and mastery.

Here, then, we have, on the one hand, a world wedded to policies and practices both economic and international which have already gone far to wreck civilization, and are again, in spite of past experience, shaping the way for another and a worse cataclysm, and, on the other, the Vicar of Christ calling on the nations, for the sake, at least, of their temporal welfare, to return to the observance of that moral code of justice and charity which is the source and cement of civilization, and which is already found necessary for the stability of each individual State. How is the world to be brought to heed the Church? Pope Pius points the way. It is the work of the Church's children, spread all over the world. "In such a union of minds and forces, they naturally ought to be the first who are proud of the Christian name and mindful of the glorious Apostolic times when 'the multitude of believers had but one heart and one soul.' " The Catholics of every nation are at one in upholding the same moral principles. In this country or in that, they may be few and politically uninfluential, but they can, at least, bring the Church's remedies before their fellow-citizens, knowing that those remedies, and no others, are certain and effective, being issued in His name in whom alone is salvation. Accordingly, whether it be the furtherance of economic peace or international, the chief responsibility rests on those who know the only way to secure it. But if their action is to be successful they must be zealous and instructed and, above all, united. What have Catholic business men done, in comparison with what they ought to have done, to reform that industrial system which has so lamentably failed to provide a livelihood for many engaged in it? What have the followers of the Prince of Peace accomplished in the way of promoting international charity? A

good deal, let us grant, but not nearly as much as they ought. They have been paralysed by isolation, by ignorance, by the influence of unbelief around them. The time has surely come for more united, enlightened, intensified effort. And, happily, there are signs of Catholic awakening. The Pope has not called on us in vain.

We have several times mentioned the "Statement on the Present Crisis," issued last April by the hierarchy of the United States, in an endeavour to bring home to the twenty million Catholics of their jurisdiction the teaching in detail of "Quadragesimo Anno." It is a masterly description of the economic and social needs of the time, covering the whole field, and of the remedies provided by Christian teaching. It recommends careful study of the problems as a prelude to prudent action. How wide is the field for investigation may be seen in their enumeration of *some* of the questions, social and international, on which the Catholic doctrine should be set forth, and, if necessary, restated. It is a lengthy and formidable list, surely, of moral problems, and one suggestive of the manifold injustice that vitiates much commercial practice, not only in the United States, but everywhere where covetousness holds sway. The Bishops aim at awakening a strong public opinion against such practices in support of those who are affected by them, and that, too, is the object of that "Catholic Crusade for Social Justice," mentioned above, now established in ninety-one dioceses in the North American continent, which binds its associates by the simple pledge—

I resolve to inform myself on Catholic doctrine on social justice, to conform my life to its requirements, and to do everything in my power, in my home and religious life, in my social and business contacts, to promote its principles—

and to seek strength to keep this pledge by means of Mass and the Sacraments. This may seem a rather nebulous organization, although its promoter issues a monthly Bulletin to unite its members, but it helps to keep Catholics alive to their obligations. Why should not our C.S.G. make itself the nucleus of a similar Crusade over here?

Following the example of their American colleagues, the hierarchy of Canada have recently issued a similar joint "Declaration on the Duty of Catholics towards Social Ques-

tions"¹ with the view of enrolling their flocks in a sustained and intelligent campaign against the false theories that disturb social relations in that young nation.

Catholics on the continent of Europe have in many respects shown greater zeal in attacking social disorders than have the English-speaking countries. Germany, France, Belgium, have long been prominent in the number and variety of their associations for Christianizing industry.² We in this country have come late into the field. Our Catholic Social Guild has lately attained its majority: our Catholic Labour College is but eleven years old; and, as regards foreign affairs, our Catholic Council for International Relations has just completed its first decade. No doubt, apart from these *ad hoc* organizations, much has been and is being done in an unorganized way by our host of associations to stress the moral aspect of domestic and international affairs, and to lead society to salvation in Christ, but that much is little in contrast with the need. Effort is scattered and spasmodic, and, on that account, less effective. The advisability of a federated union of Catholic activities has long been felt. I recollect a striking paper on the subject, read by Mr. Eyre at the Liverpool Congress of 1920, which stressed the need of the combination of Catholic force in view of the growth of secularism; and, indeed, at our very first National Congress, that at Leeds in 1910, a Confederation of Catholic Societies, of which Mr. Eyre was President, had been inaugurated. But its need was not thoroughly realized, and it never became really alive. Again, last May, a great meeting of Catholics, organized by the Westminster Federation, was held in the Albert Hall to arouse interest in the social teachings of the Church as set forth in the Pope's Encyclicals, and to stimulate the practical application of those principles, by way of combating the menace of Communism. Eloquent speeches were made—Archbishop Downey and Father Bede Jarrett gave us of their best—and greeted with enthusiasm, and the great audience went home and, as far as appearances go, thought no more about it. No provision had been made to store and keep hot and direct that enthusiasm, and it evaporated for want of some appropriate container.

But the need is still there. More recently, other and more hopeful projects of uniting and organizing Catholic action

¹ See *The Tablet*, December 16th.

² See *passim* Henry Somerville's "Studies in the Catholic Social Movement" (1933).

have been ventilated in the Midlands and the North. In the course of his Advent Pastoral on Catholic Action, the Metropolitan of Liverpool stresses the underlying unity which, of necessity, supports all manifestations of Catholic zeal, viz., "the immutable, dogmatic and moral teachings of the Church," and shows how "their utility will be enhanced by mutual co-operation" under episcopal control. He has already grouped together, with excellent results, different branches of the same body in the Liverpool diocese, and hopes soon "to link up our numerous Catholic arch-diocesan organizations by a common bond of Catholic Action under the direction of the Archbishop." All this is of excellent augury for that desperately-needed Federation of all English Catholic Societies for common action on matters of common interest, and for mutual support in the Christianizing of public opinion, which is the final arbiter of affairs in a democracy. And this, in God's providence, may finally lead to union with similar confederations in other lands, so that Catholics all the world over may form one body for the re-establishment of the reign of Christ in human society. From the Midlands also this Advent come light and leading in the same sense, contained in a Pastoral Letter of the Archbishop of Birmingham. Dr. Williams has long insisted on the need of combining our forces so as to offer effective resistance to the growing de-Christianization of society. He now instances, what many non-Catholic observers have condemned, the increasing encroachment of the secular State on the rights both of the family and of the Church, and the tendency of the bureaucracy to identify itself with the whole community. Social evils abound, and there is much zeal at work to cure them, but it is zeal unguided by Christian principles. English society "tries to grapple with the problems that confront it, without ever having any Christian solution put before it with all the force that ought to come from a united body of two and a half millions of Catholics."

There are many Catholic Societies [the Archbishop goes on] already existing, each excellent in some particular sphere, and the members of these societies are full of activity. But we Catholics are so divided that more than half of our activity is ineffective. Most of us have not studied the social problems of the day, and without prolonged study, such as that encouraged by the Catholic Social Guild, we are incapable of saying what

is the Catholic remedy for any particular evil. . . The result is that up to the present time there is little or no Catholic Action in this country.

These powerful declarations seem to portend a new marshalling of our Catholic forces in the future, so that the public determination for the righting of many social injustices may at least have a chance to learn the only real basis for sound social reform—that put forward in the name and with the authority of Christ. Only when the rights of God are respected are the rights of man secure. The seven last of the Ten Commandments depend upon the three first.

There is little space left to stress the responsibility of Catholics for the promotion of international peace. Nor is there need, since their primary allegiance is to a Body which transcends all national boundaries and exhibits so clearly the bonds which unite all God's children. That a Catholic should be an imperialist and ignore the sovereign rights of other peoples, a militarist and make armed strength the source and measure of right, a fomenter of racial hate, a trader in international discord or, on the other hand, a Tolstoyan who denies the duties of patriotism, or a Communist who believes in class-war, means a complete misunderstanding of the spirit of his Faith. But short of these criminal excesses, Catholics may sin through apathy and selfishness. War, even if just, must always check the spread of Christianity. Were the world truly Christian, war would be reckoned an outrageous wounding of the Body of Christ, and, in proportion as it becomes Christian and civilized, war will grow rarer. For war is, in truth, a relic of barbarism, a reversal to savagery, an abandonment of reason. The disciples of the God of Peace are essentially pacifists, the warfare of the Church Militant is not against flesh and blood, the characteristic virtue of her Founder is meekness. And so the force of Catholic opinion should be always on the side of international concord. The children of God should be peacemakers *par excellence*.

We cannot, therefore, say that there is any lack of leading from our spiritual authorities: there should be no lack of response from the multitudes who look to them for guidance. What is keeping them back? Is there any other Name whereby we must be saved?

JOSEPH KEATING.

MISCELLANEA

I. CRITICAL AND HISTORICAL NOTES

THE ALLEGED APPARITIONS AT BANNEUX.

If it had not been for the sensation caused by the happenings at Beauraing, the reputed visions of little Mariette Beco at Banneux would probably never have attracted any notice at all. It is a place which nobody has ever heard of, a small village in the diocese of Liège, not discoverable in an ordinary atlas or gazetteer. Those who have motored there tell us that the roads are execrable and that the whole country-side, at any rate in winter, is bleak and depressing. The prevailing tone is socialistic; the people, though nominally Catholics, rarely attend Mass or have anything to do with the church. The Beco family—father, mother and seven healthy children, of whom Mariette, aged twelve, was the eldest—were among the poorest in the district, and though they were quite respectable, they seem to have had no more religion than their neighbours. Perhaps they felt there was not time for it. With a father out of work, it was a struggle to maintain existence at all, and Mariette in particular, as a sort of deputy mother to her sisters and brothers, as well as manageress of the family finances, had her hands very full. The father, Julien Beco, aged thirty-four, had not been to the Sacraments since he made his first communion as a boy, and while he loved his children, his influence was all on the side of keeping them away from the church. But on Sunday evening, January 12, 1933, a curious thing happened. One of the boys who had gone to a friend's house was late in returning home, and Mariette about 7 o'clock was looking out for him, peering through the window into the darkness. There she saw in their little garden the luminous figure of a woman standing upright but with head inclined a little to one side. The child was frightened and called to her mother. She also saw, but more vaguely, though she noticed the inclination of the head. She tried to reassure Mariette, and, having probably in her mind something she had heard of Beauraing, said on the spur of the moment "it must be the Blessed Virgin." For the mother the figure soon ceased to be distinguishable, but her little daughter continued to see and taking out her rosary began to pray. After about ten minutes the apparition disappeared, though the child went on saying the rosary for some time longer, hoping that it would return, but in this she was disappointed. She gave to her mother a minute account of the dress, etc., of the apparition,

but the father coming in just then laughed at the story and told her not to be a little silly.

To Mariette, however, the apparition had been very real and she spoke of it next day to a girl friend of her own age, and in this way it came to the ears of the local priest, the Abbé Jamin. He also made light of it at first, thinking it to be a mere echo of Beauraing, but finding an opportunity three days afterwards when Mariette, contrary to her wont, had attended the catechism, he had a private talk with her about what she had seen, asking many questions and taking notes then or afterwards of her replies. That same evening the child at about 7 o'clock suddenly went out of the house, knelt down in the garden path, despite the bitter cold, and began to pray, completely absorbed in something she seemed to see before her. The father, not knowing what to do and much disturbed in mind, went to fetch the priest, but as he was not at home brought a neighbour back with him. They found the child in the act of passing out of the garden into the road. They tried to persuade her to come indoors, but were answered by the words "She is calling me." Mariette went along in the middle of the road and the two men followed her with a lantern. Twice she stopped, knelt down and prayed for a few minutes but finally she stood still facing a little spring at the side of the road. Then she plunged her hands into the water, and seemed to come to herself, though on being questioned she answered like one still half-dazed. They learnt, however, that it was the apparition which had told her to put her hands into the water, and she murmured, seemingly as an echo of something she had heard: "This spring is set apart for me" (*cette source est réservée pour moi*), and then "*Bonsoir, au revoir.*" The scene must have made a deep impression on her father. When the Abbé Jamin next day came to the house to make inquiries, Julien Beco asked when he could come to confession and after receiving absolution he made his communion at the public Mass the following morning.

Before this took place Mariette on the evening of the same day (Thursday, 19th) had another vision, first in the garden and then as before at the spring. In the garden she asked "Who are you, Madame?" To which the reply was returned "I am the Blessed Virgin of the poor" (*la Sainte Vierge des pauvres*). Secondly on reaching the fountain, the apparition being requested to explain the meaning of the phrase "this spring is set apart for me," is alleged to have answered "for all nations, for the sick." Further, before the vision disappeared, the child heard the words "Yes, I will pray for you" (*pour toi*), and also "I have come to bring relief to those who are ill" (*je viens soulager les malades*). Two points are of interest in this report: the phrase "Blessed Virgin of the poor" does not seem to

be borrowed from any invocation the child can have been familiar with. Such titles as "Consoler of the afflicted" could hardly have suggested it, and secondly, it appears that Mariette did not know the meaning of the word *soulager*. It was used again a fortnight later in the form "*Je viens soulager la souffrance.*" There were in all eight apparitions, four in January, three in February, and one farewell vision on March 2nd when the child, faithful to her self-imposed obligation, was praying in the garden regardless of a deluge of rain. On each of the intervening evenings about the same hour, 7 p.m., she went out even in snow and bitter cold, reciting sometimes as many as four or five rosaries on her knees, and always hoping to see the ravishing apparition again. She bore her disappointments patiently and there is no mention of any crowd of onlookers here, as there was at Beauraing, to sustain flagging enthusiasm. Whether we are inclined to find a supernatural element in these visions or not, Mariette's perseverance, from a psychological point of view, is curiously interesting. It may be taken at least as an earnest of good faith. A local committee, including two doctors and two priests with some few of the more educated residents in the vicinity, seem to have investigated the facts, and they arrived at a unanimous decision, first that there was no indication of fraud on the part either of the child or of her parents, and secondly that she was physically and mentally healthy with nothing to suggest abnormal tendencies. Two utterances attributed to the apparition in the later visions are also worthy of notice. On February 15th, Our Lady is reported to have said "Believe in me and I will believe in you; pray much"; and on March 2nd she took her leave with the words "I am the Mother of the Saviour, the Mother of God. Pray much. Good-bye." Of a secret said to have been imparted to Mariette, nothing further, of course, is known. Although there has been no concourse of visitors to Banneux comparable to the vast crowds which on certain occasions render Beauraing almost impossible of access, still the former has also become quite definitely a place of pilgrimage. The chapel which has been constructed in the Beco garden, largely by the hands of Julien Beco himself, is a very primitive little edifice, but buildings are being erected close at hand which already threaten to transform the poverty-stricken character of the scene. The water of the spring, further down the road, is being sent all over the world. Booths and shanties unfortunately are beginning to line the highway; but we may rejoice that Mariette herself has been recently sent to a boarding-school to rescue her from the importunate, if well-meant, solicitations of the pilgrims.

With regard to the miraculous cures and conversions which are almost invariably reported where religious emotion is deeply

stirred, one is bound to be on one's guard against a too ready credulity. It is not only at La Salette, or Limpias, or Beauraing, but also at Mr. Dowie's Zion City, at the missionary gatherings of the late Mr. Hickson, and at the healing séances of Dr. Newton and the Zouave Jacob, that we hear of cripples casting aside their crutches, of the blind being made to see, the deaf to hear and the dumb to speak. Still one story connected with Banneux is very striking. If it can be verified upon sound medical testimony, it deserves to be remembered as a touching example of Our Lady's response to a woman's patience, love and faith.

Benito Pelegrí Garcia is said to have been an anarchist of Barcelona, a man aged thirty-six who had married a Belgian wife. He was a first-class workman, earning good wages, but by the explosion of a boiler in November, 1931, his right arm was so severely injured that he was incapacitated for further employment. The compensation awarded him, though generous, left the family in relative poverty with little hope for the future, for the medical treatment he had undergone not only in Spain but in Italy and Germany had proved of no benefit. In 1933 his pious wife, who came from Dolhain, heard of what had been happening at Banneux not far from her old home. She begged him to have recourse to "the Blessed Virgin of the poor" and his little daughter aged thirteen finally conquered his repugnance by declaring that she would go into service to aid the family resources if he refused to make this last effort to regain the power of earning a livelihood. The pilgrimage to Banneux being resolved on, it was undertaken by the devoted wife and the unbelieving husband with something of the austerity of the ages of faith. The children were left with a neighbour, the two travelled all the way from Spain to Belgium on foot, the man pledging himself to abstain from tobacco and wine, a promise, we are told, to which he faithfully adhered. Starting from Barcelona on July 4th, they endured great privations, walking during the day under last summer's broiling sun, often having little food, and finding no better lodging at night than a rough shakedown of straw. On the road the wife was able to earn a little money by knitting, when the day's journey was ended, a few simple trifles, for which they found purchasers. But her main task was to encourage her husband, to keep him to his purpose, and to bear with the many outbursts of irritation and revolt for which so toilsome a progress provided endless provocation. Things were almost at their worst, it seems, when they drew near to their goal. Seeing the other pilgrims travelling in bands in the same direction, fingering their rosaries or singing their hymns, this rebel against social conditions and priestly dictation chafed under the humiliations of his captivity. "If I

am not cured" he broke out, "you are making a fool of me. I will leave you there for good (*je te planterai là*) in the country you come from." When half a mile from Banneux, he finally took the bit between his teeth and bolted. "You see I am not a scrap better," he said, and he found an opportunity to slip off alone to Verviers, where he contrived to borrow a hundred francs from a sympathetic anarchist of his own kidney. With the aid of the police the patient wife found him, persuaded him that it was childish to come so far and to expect to be cured before he had bathed in the water and at last induced him to take his place in the queue of pilgrims that were waiting beside the spring. Astounding to say, the miracle was wrought. At the first contact he thought the water was boiling hot, and it was only when he put in the other hand that he realized its coolness. Then having obtained a fresh bucket of water for himself, for a non-Catholic doctor who was present warned him that to dip his arm into the common pool would be to risk a worse infection, he consented to make his appeal "If you are 'the Virgin of the poor,'" he said, "prove it. Here is a poor man who has come all the way from Spain." It is stated that, already feeling relief, he pulled out the drain tube and that the wound healed there and then before the eyes of those who were looking on. We need further medical inquiry to establish the miraculous character of the cure, but there seems good evidence for the story as just told. The details are set out in *La Libre Belgique* for August 24, 1933, and in *Les Annales de Beauraing et de Banneux* of November 1st. Garcia is said to have become an ardent champion of "la Sainte Vierge des Pauvres."

H.T.

ANGLICANISM NOT EVEN A SCHISM

IN an article in our November issue, devoted to showing that Anglicanism was never in any sense a schism from the Catholic Church, but in essence a new man-made corporation, thrust by force into the position and possessions of the old Catholic Church which still, plundered and persecuted, continued to exist in England until its gradual recovery in later times, we deplored the fact that our esteemed contemporary, the *Etudes*, had admitted a contribution into its issue of September 20th, which seemed in some respects to countenance the erroneous idea that, in spite of all, the Establishment *was* an ecclesiastical body originally separated, and kept separate, from its parent stock, the Church of Rome, by the civil power, and, therefore, capable of re-union as a whole, if only that action of the State were undone. The editor of the *Etudes*, rightly anxious that his learned periodical should not be associated with wrong views of the sort and

chivalrously taking up the defence of his contributor, to whose arguments alone, without any ascription of them to the paper, we objected, sent us, too late for previous insertion, a reply, the gist of which is as follows:

1. Jamais les *Etudes* n'ont dit que l'anglicanisme était un simple schisme. Elles savent trop bien le contraire, l'ont affirmé bien des fois et encore dans l'article en cause (p. 648) où il est écrit "le mouvement d'Oxford fut, dans tous les domaines, une contre-Réforme reconstruisant ce que le schisme et l'hérésie avaient démolî."

2. Jamais les *Etudes* n'ont encouragé les anglicans "pro-romains" à croire leurs ordinations valides. Et, pour éviter toute illusion, elles ont reproduit, dans l'article du 20 septembre dernier, un passage de la Bulle *Apostolicae Curae*, celui où le Souverain Pontife Léon XIII conclut "Nous prononçons et déclarons que les ordinations conférées selon le rite anglican ont été et sont vaines et absolument nulles."

3. Jamais, par suite, les *Etudes* n'ont encouragé les anglicans "pro-romains" à espérer une réunion collective avec Rome sans soumission *doctrinale*. Et, dans l'article en cause toujours, elles ont même spécifié (p. 654):

"Dans l'éventualité de l'union ils (les pro-romains) demanderaient à Rome des concessions disciplinaires. Ils savent que ce sont les seules qu'ils peuvent espérer. L'Encyclique *Mortalium animos* leur a clairement rappelé la conception catholique de l'union."

4. La Lettre Apostolique *Amantissimae voluntatis* que nous citons (p. 672) ne s'adresse pas aux Eglises schismatiques de l'Est, mais bien aux anglicans, comme en fait foi son titre "Ad Anglos regnum Christi in Fidei unitate quaerentes" et S.S. Pie XI dans une allocution du 24 mars 1924 (citée par nous p. 674) avait bien en vue les mêmes destinataires.

In regard to this vindication of the *Etudes* writer's orthodoxy, we have the following observations to make.

1. Our article would have been more intelligible if its title had been, as is the title of this Note, "Anglicanism not even a Schism." To ask "Is Anglicanism merely a Schism?" might be taken to suggest that it is indeed a schism but something else as well, whereas our whole contention was that, since the Church set up under Elizabeth was never Catholic, it could not be regarded as a schismatic Church, fallen further into heresy. It is true that in the *Etudes* article Anglicanism is not regarded as a mere (*simple*) schism but it is regarded as schismatical, as well as heretical. The writer declares (p. 645) "Depuis le schisme d'Henry VIII, l'Angleterre, assimilée aux pays de missions, était

gouvernée par un vicaire apostolique." Thus he ignores altogether the "corporate reunion" effected under Mary, which wiped out canonically the Henrician schism. He speaks, moreover, of "l'union des Eglises" (p. 648), and of "des Eglises séparées" (p. 674), taking throughout the Anglican view that the Establishment is in some real sense a Church, capable of being dealt with as such by Rome. He does not see that, although Rome can hope and pray for the return of *England* to Catholic unity, she cannot, in face of facts, expect the return of an organization which never belonged to her. The whole controversy, as our article showed, turns on that point, and the *Etudes* writer is wholly blind to it.

2. We did not accuse the writer of believing that Anglican Orders were valid: all that we said was that "he voices with sympathy the plea of the small pro-Roman section of Anglicanism who 'know' [presumably by subjective experience—an illusory test] that their Orders are valid" (THE MONTH, p. 429). It is true that he quotes Pope Leo's declaration of their nullity, but, since the section in question believes that that "irreformable" decree can be rescinded, to sympathize with their plea is to encourage them in that belief. Besides, the whole tenor of his article manifests his sympathy directly, for to treat Anglicanism as a schism, though not a "mere" one, is to admit that it once had valid Orders, just as Henry's schism had.

3. The "pro-Romans" are said to agree to complete acceptance of Catholic doctrine as a condition for their reconciliation with Rome. But it is part of Catholic doctrine that obedience is due to the Pope not only as Teacher but also as Ruler. Now the Pope has decided for all time that Catholics must treat Anglican orders as null, and Catholics have no choice but to accept his ruling. As a matter of fact, they *have* always acted in accordance with it. If there is question of admitting to the priesthood, after conversion to the true Church, an Anglican clergyman ordained by an Anglican Bishop according to the Anglican rite, the Catholic ordination is always "absolute," although to repeat the Sacrament already conferred would be a sacrilege. Thus to remain outside Catholic unity and "bargain" with the Pope for concessions, the granting of which is after all within his discretion, shows little real appreciation in these deluded men of their own perilous position or of the true spirit of Catholicism. They admit that the one Catholic Church was founded on St. Peter, communion with whom in his successors is essential to membership, yet they remain aloof, in the vain hope that some day their Orders will be recognized. They are bidden by Christ to "hear the Church": they have no such command to believe in the validity of the Anglican priesthood: yet they prefer to obey some historical inference or some inner light

rather than the voice of Christ's Vicar. To encourage them in this extraordinary attitude is, it seems to us, to assume a grave responsibility, which, by treating Anglicanism as a schism, the *Etudes* writer has not scrupled to assume.

4. There remains the final charge that we have wrongfully accused the writer of applying Papal utterances, directed towards the schismatic East, to the case of Anglicanism. Herein we do admit that we were wrong, misled maybe by some earlier recollections, but all the more unaccountably, since the title *Ad Anglos* is quoted in the article itself. This accusation, therefore, we frankly and freely withdraw and regret having published it. It concerned, after all, a less important point.

We may conclude by expressing our gratitude to the Editor of the *Etudes* for his having given us the opportunity of re-emphasizing a point of cardinal importance in our relations with Anglicanism—the fact that there was an utter and complete breach between the Catholic Church of Mary Tudor and the ecclesiastical Establishment set up by Elizabeth. The one possessed the full Catholic Faith, practised the traditional Catholic worship, was equipped with the *sacerdotium*, was in communion with Christ's Vicar, the source of ecclesiastical jurisdiction: whereas, in Elizabeth's Church, jurisdiction came from the civil power, Orders were null and void¹ and both worship and faith were determined by Act of Parliament. We do not yield a jot to the French writer in the *Etudes* as regards sympathy with Protestants of all descriptions and degrees who find themselves inculpably outside the Fold, but our sympathy takes the practical form of doing all we can to show them the only way in.

J.K.

A MODEL SODALITY: BARCELONA.

THE fresh and inspiring developments of Catholic Action so conspicuous in our day all over the world—the C.S.G., the C.E.G., the Jociste Movement, the Legion of Mary, the Grail, the Knights of the Blessed Sacrament—are illustrations of the divine fecundity of the Church, ever bringing forth from her treasure-house things new and old, so as to meet new needs and to maintain old ground. There can be no opposition between the more recent and the older expressions of her spirit, for her work in the world, in its main lines, is always the same—the advocacy and defence of God's rights against the powers of evil in all their manifestations. And thus she cannot afford, whatever the fresh demands of the times, to overlook or discard the tried and trusted agencies of the past. The various Third Orders have still their

¹ Except, of course, in the case of the dwindling band of conforming Marian priests.

work to do: the S.V.P., the C.Y.M.S., the C.W.L., the A.P.F., are more necessary than ever, if lay energies are to be duly organized for the pressing work of restoring Christian civilization. And there is yet ample room for the labours of that venerable and widespread Catholic Society, which is called the Sodality of Our Lady and which took its rise in the Roman College as early as 1543. Fourteen years later it was started in Barcelona, a city which shows extreme contrasts of piety and irreligion, and before the suppression of the Society of Jesus had been the focus of great religious activity there for many generations. However, the restoration of the Jesuits in 1814 did not immediately restore the vigour of the Sodality. It was not, indeed, until almost our own day that the zeal of a certain Director, Father Aloysius Ignatius Fiter, brought it back to more than its former achievement, so that it has now become a type of what such an organization should be. As such it deserves a somewhat detailed description.

When first appointed to this spiritual charge Father Fiter had not much in the way of brilliant success to recommend him. He was undoubtedly a holy man; but his pronounced talents for government, which were so evident in later days, were purely latent at this time. He had directed only one Sodality before, and that without success. In fact, he learned his business by the very human method of constantly making mistakes. But he was taught, not discouraged, by experience. He realized that success would demand all his time, and when the Provincial asked him to undertake other spiritual work, he replied: "Tell me, Father, do you want a Sodality of the first, second or third class? Because if of the first, you must dispense me from all other work." The Provincial agreed: "Give me a Sodality worthy of Barcelona," he said, "and I'll ask nothing more of you." Father Fiter promised. He kept that promise to the end. Here, then, is the first characteristic of Father Fiter's directorship—thoroughness.

The Sodality absorbed every moment of his precious time and, even so, the days were all too short for him. Human energies are limited and, when spread over a variety of even good pursuits, may accomplish less than if concentrated on one. Only those far advanced in perfection, *i.e.*, more completely in the hands of God, are exempt from this drawback. Father Fiter succeeded by recognizing the power of the single aim.

This thoroughness is manifest in the instruction he gave to the Prefect of the Sodality when he assumed charge: "Learn immediately the names of the members, especially of those who do not attend, so as to be ready, if necessary, to get rid of the latter slowly but effectively." He gave similar advice to a fellow-Director regarding such pseudo-Sodalists: "Throw overboard all useless cargo. Of course, you may be left with but few members; but if these are good, they will form a precious leaven and give life to

the fresh membership." In his own phrase: "I want a greater Sodality, not necessarily greater numbers." As a matter of fact, he got both, and he got them by insisting on the fulfilment as far as possible of the Sodality's ideals. He did not tolerate slackness. He called for sacrifice and obedience to rule, and he found them because he believed in the religious possibilities of his men. This point is most vital. Father Fiter believed in his Sodalists. He did not water down their obligations to the general level of observance which he met when he took command. "Youth is heroic," Cardinal Bourne has said. So thought Fiter, and accordingly he paid his Sodalists what we fear is an all-too-rare compliment in these days, of expecting great things of them and of pointing out how to do them. And in spite of prophecies of failure—the cold water which is always on tap for the benefit of pioneers—his Sodality grew in quantity as well as in quality. Young fellows started to flock to the weekly meetings, where they were assured of an adequate outlet for their new-born spiritual energy.

Father Fiter was not keen on having a recreation club attached to his Sodality, lest the real force uniting its members should not be experienced. Such an organization as a club, existing merely for amusement, or for other purely social functions, however innocent, is something distinct from a Sodality. If the young men, so he felt, could not be held together without such attractions as billiards or bridge, they were not the men for him. He aimed at deepening their spiritual lives by means of the Sacraments, real filial devotion to Our Lady, conferences and annual retreats. The result was something solid and energetic—love of God expressing itself in deeds of self-sacrifice. As Father Martindale has put it so well:

The opposite of Catholic Action is Catholic In-action or non-Catholic Action. To ask a Catholic to be inert would be—please God—not a temptation, but at least an outrageous solicitation. Men should live, not half-alive, but with the maximum of vitality. But vitality expresses itself in activity. And activity issues into action. And the collectivity of actions, is Action. Hence the Catholic who is properly alive will provide the maximum of Catholic Action. According as you are, so you do.

Thus a Sodalist is a Catholic, utterly, fully alive—one of those who, according to the First Rule "are sincerely bent on sanctifying themselves, each in his state of life, and are zealous, according to their condition, to save and sanctify their neighbour and to defend the Church of Christ against the attacks of the wicked."

The Catholic Action which Father Fiter expected and exacted from his spiritual charges was severely practical. It consisted for the most part of catechizing, hospital-visiting and the direction

of a centre for working men, which they established in one of the most anti-clerical of the poverty-stricken quarters of Barcelona. This work was portioned out amongst the members according to their individual choice.

Catechizing work was begun in three churches with remarkable results. The catechism class at the partly-constructed church of the Holy Family numbered just over a thousand poor children, who would otherwise almost certainly have grown up (as so many do in our city slums to-day) in utter ignorance of their religion. As it was, many of them grew up into staunch Catholics, a strong countervailing force to the anti-clericalism which for various reasons was endemic in Barcelona. The Sodalists who visited the two or three hospitals committed to their zeal were likewise responsible for a great deal of good. They went in pairs to visit the sick; cheered them up with their genuine sympathy and with presents of books and periodicals. Many a death-bed conversion was the reward of their generous work at this trying, none too pleasant, but very Christian task. But on all grounds the third good work inaugurated by Father Fiter's men under his guidance was the most important. This was the "Centre of Our Lady of Mount Carmel and St. Peter Claver" which was established for working men on March 29, 1891. Its first members numbered six and its first meeting-place was a patch of ground adjacent to the church of the Holy Family where those vast catechism classes were held. The Centre, in fact, was created as the natural complement to the catechism classes, so as to continue their good influence and provide a constant antidote to the class-hatred engendered by industrial conditions and fostered by agitators. Father Fiter's remedy was simple—oppose love to hatred. Let Christian charity, shown by the mixing on friendly social terms of his young Sodalists (many of whom came from the most distinguished families in Catalonia) with working men and lads, bridge the gulf. The idea is not unknown amongst us, as the East-End University Settlements and others testify, but it cannot really succeed unless the Christian motive, excluding anything like patronizing or condescension, is prominent. It was this which made the Barcelona undertaking such a conspicuous success. Much good was done by the promotion of mutual understanding. The centre was transferred to better quarters in 1893. The year 1894 saw the first Working-men's Pilgrimage to Rome; and in 1895 a Mutual Aid Association was established. The corner-stone of the Centre's present magnificent building was laid on June 16, 1899, and this institution, the beneficence of which has survived war and revolution, remains Father Fiter's chief memorial.

One cannot help thinking that if the true nature and aim of the Sodality of Our Lady were better understood, Catholic Action in this country would receive a great and lasting impetus.

PAUL CRANE.

II. OUR CONTEMPORARIES

SOME NOTEWORTHY ARTICLES

- AMERICA:** Dec. 2, 1933. **What Recognition Means**, by Joseph J. Thorning, S.J. [A critical estimate of the effects, political and religious, of America's renewal of diplomatic intercourse with Russia.]
- CATHOLIC TIMES:** Nov. 24, 1933. **The New Anglican Apologetic**, by the Bellarmine Society. [A series of five articles beginning in this issue and criticizing adversely the "Anglican Armoury" series in the *Church Times* of corresponding dates.]
- CATHOLIC TIMES:** Dec. 8, 1933. **Protestant Infallibility**, by Mr. Arnold Lunn. [Describes the disbelief in the divinity and infallibility of Christ which goes with the repudiation of the Church.]
- CATHOLIC WORLD:** Dec. 1933. **The Fossils and the Flood**, by George McC. Price, S.J. [Showing that the evolutionary argument for a regular time-sequence in formation of fossil beds is unsound.]
- CLERGY REVIEW:** Dec. 1933. **The Legion of Mary in Action**, by Rev. J. B. Bagshawe. [A vivid and inspiring account of the immense and beneficent activities of the Legion amongst the poor of Dublin.]
- COMMONWEAL:** Dec. 8, 1933. **American Peasants**, by Charles M. Wilson. [Distinguishes between agriculture as an industry and as a livelihood, and shows the need of a stable peasantry.]
- ETUDES:** Dec. 5, 1933. **Etiquettes et Souverainetés**, by Henri du Passages. [Final test of all forms of Government is the common good: therefore, personal suffrage not a natural right: best combined with the family vote.]
- IRISH ECCLESIASTICAL RECORD:** Dec. 1933. **New Light upon the Spanish Revolution**, by H. Muñoz, O.P. [Gives documentary proofs of the Masonic origin of Republican legislation.]
- IRISH ROSARY:** Dec. 1933. **The Japanese Mission Field**, by Père Langlais, O.P. [An illuminating account of the Island Empire and the prospects of the Faith therein.]
- STUDIES:** Dec. 1933. **The Problem of Government**, by John J. Horgan and others. [A symposium of great interest on the nature of the Free State Constitution.]
- TABLET:** Nov. 25, 1933. **The Malta Crisis**, by Sir Joseph Carbone. [A legal exposition of Malta's constitutional Status by an expert.]
- THOUGHT:** Dec. 1933. **Fifty Years After**, by W. F. Kuhn. [Disastrous social effect of Marxian principles in the years since his death.]

REVIEWS

I.—THE MYSTERY OF THE CROSS¹

In this, Dr. Orchard's latest book, we have an interpretation of the Pauline "mystery," which only the Saints have comprehended fully and which, accordingly, can only be rightly understood with their aid. Of this the writer, especially in the pages written after his reception into the Church, shows himself increasingly aware. It is a tribute to his early grasp of the Catholic *ethos* that, now that the fullness of the Faith is his, he feels that he need alter little that was written in his "Evangelical" days: a tribute also to the extent to which, parallel with a distressing invasion of Modernism, Nonconformity has regained some appreciation of cardinal points of Catholic doctrine. Fifty years ago such a phenomenon could not have been dreamt of. We are not sure, however, that the author was altogether wise in keeping the old phraseology just because it might be rightly interpreted. The exact thought of the Church is matched by exact expression, and for a proper understanding, for instance, of the doctrine of the forgiveness of sin, one must insist upon the distinction between mortal and venial transgressions, and between guilt and punishment. One might gather from the exposition found here that "attrition" coupled with reception of the Sacrament is not enough to reconcile the sinner. However, we are warned at the outset that Dr. Orchard is not writing primarily for Catholics, but for another audience whose ear he is so highly qualified to win—those of his former co-religionists who are restless, earnest, thoughtful, distressed. His intimate acquaintance with the background of their thought, his unrivalled ability to state their case and feel the force of the anxious doubts which beset them have made him their appropriate guide. For their benefit he sets out to show that only in Catholic teaching can an adequate and satisfying statement be found of the Mediatorial Office of Christ, since it frees the Atonement from those crude interpretations of the usual metaphors of ransom, substitution, vengeance and the rest, in which the Reformers delighted. The Church alone moves with sure footing amid those deep mysteries. She and the Cross are one. Then, having led his readers back to the Cross, he would have them realize that they are well on the road to Rome which holds the true doctrine. It is in the need of personal appropriation of the Cross both by the individual and the community, that Dr. Orchard is at his best.

¹ *The Inevitable Cross.* By W. E. Orchard, D.D. London: Sands & Co. Pp. xviii, 273. Price, 7s. 6d. n.

In regard to the social aspect of redemption we may recall that, in explaining some time ago why he was not a Catholic, Dr. Orchard said that he feared lest the "exclusiveness" of the Catholic Church might limit his capacity both for receiving and for doing good. He still thinks that the Evangelical inquirer, abounding in good works and knowing that Christ died to save society as well as the individual, may feel that Catholic endeavour is not "social" enough; but his answer is not as thorough as one might wish. However, it is fundamentally right, for he says that our first concern is personal sanctification through the Cross and that all service of our neighbour must be based on that.

In the chapter on "The Cross as a propitiation for sin," he turns to the growing Modernist section of Nonconformity and endeavours, without complete success, to meet it on its own ground—the imperfectly developed science of anthropology. Wishing to clear the Christian idea of sacrifice from the contamination of "savage notions," he states on the authority of modern anthropology that "blood is not used for food by primitive peoples"—a generalization without foundation in fact. Blood *is so used*. Raw blood drawn from the living animal is one of the staple articles of diet of the hunter-and-warrior Masai (Medical Research Council Special Report No. 155, p. 22). Moreover, the central ritual act of the "Blood-Brotherhood" widely diffused amongst all primitive peoples is the consumption of blood by the contracting parties.

However, the chief apologetic value of this book undoubtedly lies in the reasoned rejection by the author of the Protestant interpretations of the sacrifice of the Cross, such as justification by faith alone, the dogma of imputed righteousness and the emotional insistence in Evangelical hymnody that Christ's finished work absolves us from all further effort and makes works of penance irrelevant and destructive of its efficacy. At the same time, we are not sure that the "poetic metaphor" which he invokes as a mitigation of unorthodoxy, would enable all Christians to unite in using the Protestant hymnody quoted. For instance, the couplet from one hymn:

"Forbid it, Lord, that I should boast
Save in the Cross of Thy dear Son"

though Pauline in origin, has always been taken, in the experience of the writer, as an express protest against good works.

However, the chief effect of this sincere book must needs be to carry the earnest Evangelical inquirer further towards the true Church, and our criticisms are meant only to show how it might become even more efficacious.

2—A HIGHER CRITIC AT WORK¹

TO the ordinary traditionalist it must seem a first-class miracle that anyone could exert so much destructive ability on the Old Testament and yet, after long years of merciless criticism retain a real love both for the Book and for the People of the Book. Professor Kennett undoubtedly achieved this: few have loved the Bible more and yet few have reduced it to a more complete hotchpotch in the eyes of the lover of tradition. He supposes periodical re-editions of the whole text to eliminate Canaanitish accretions and to make the whole collection a better record of religious development. The best work of this sort was done during the Maccabean period and he assigns all the psalms to the second century B.C. Only half the Israelites ever entered Egypt at all and on their return they were very much intermixed with the more original inhabitants of Palestine. The Rechabites seem the only ones whom he trusts as hundred-percent Israelites—men who retained the pure religious *ethos* of the desert. He has no use for sacrifice and claims that Jeremiah objected to it as strongly as himself.

The foregoing is enough to show that our author is not wanting in daring. Nor would anyone suspect his sincerity. Hard work and abundant scholarship, a full command of the English language, a sense of humour and a vivid imagination make up a fine endowment: he had them all. His pupils, even those who did not follow him to extremes, are all enthusiastic about his gifts as a teacher and a friend. The reader can scarcely fail to share in something of this glow. His reconstruction of the history of Israel could only be considered at great length and with much labour. His treatment of Deuteronomy is almost as difficult. Then there is the feeling that, written several years ago, such bold theories may very well have had their day. But the last three chapters, and many passages in the earlier ones, have eternal interest. The "Grammar of Old Testament Study" is of outstanding excellence.

He credits the smaller sanctuaries with having been centres of immorality. The King could not police them at a distance. Hence the policy of centralization:

Josiah accordingly determined to get rid of the rooks by destroying their nests. But although in this respect he was sufficiently backed up by public opinion to carry out so revolutionary a reform, there were limits to what he felt it

¹ *The Church of Israel. Studies and Essays* by the late Robert Hatch Kennett. Edited by S. A. Cook. Cambridge University Press. Pp. 236. Price, 12s. 6d. 1933.

safe to attempt. Jeremiah and some of the prophets might denounce sacrifice, but the overwhelming majority of the people regarded it as a justifiable, if not necessary, practice: and moreover an occasional meal of beef or mutton was an agreeable change in the diet of those who ordinarily sat down to a dinner of herbs. (p. 83.)

Here are two picturesque illustrations. The fourth century B.C. was a blank period following a big effort: "The Jewish Church was as a crab which had cast its shell and must hide until the new one hardens. . . This was the first milestone, a 'Long Vacation' as it were."

His translation of sayings of the Master into the language of the prophets is a splendid piece of scholarship. He throws them into the form of Amos or recasts Amos into the mould of the Gospel. It is a fine demonstration of the fact that Christ is indeed in the line of the prophets.

His reconstruction of the Last Supper is a veritable *tour de force*. With the very minimum of supernatural faith or regard for tradition, he wrings out from the text the essential meaning of the ceremony, and although it is all stated in its lowest terms, it is made to glow with spiritual fervour. It is the Christ of the Modernists, but in its way it is impressive. Our Lord is made to sum up as follows:

Convinced as I have long been that My mission can only end in My death, and knowing that My fate may involve you, and that in any case your faith will be sorely tried, I desired to celebrate this coming passover with you. I desired for you and for myself the spiritual tonic of the commemoration of that which God did for our fathers in Egypt, when the blood of the lamb brought to the household where it was sprinkled deliverance from death by the sword of the destroying angel, and when in the strength of the meal the Israelites went on the long march which terminated on the eastern shore of the Red Sea. But it is not to be. The blow which I have long expected will fall sooner than I anticipated. I shall not be able to eat the passover with you to-morrow; for I tell you plainly, I shall not eat it again in this life, although I know that the victory which it symbolizes will be celebrated in the kingdom of God. But in spite of all this, the desire which I came to Jerusalem to gratify need not be disappointed. That for which the passover stands is not true one night only of the year; for those who trust God know that He is with them always, and that at all times He can deliver them from the sting of death, and can give them strength for that through which He leads them. And so we may make this meal our passover.

This is only a sample and can scarcely convey any adequate idea of the whole. It is a poor shadow of the reality which Catholics know and they have no need for such "rationalizing" of the Gospels; however, by such means many a sceptic might be drawn nearer to the Truth.

A.F.D.

3—A NEW COMMENTARY ON ARISTOTLE¹

IN 1931 Pope Pius XI issued an Apostolic Constitution for the regulation of studies in ecclesiastical seminaries. In an appendix to it are drawn up courses of study in Theology, Canon Law, and Philosophy, to be followed by aspirants to the Licentiate in these faculties. Among subjects comprised in the curriculum of Philosophy is "the exposition of the doctrine of some one of the chief philosophers, accompanied by an interpretation of select texts." To meet this requirement the psychology of Aristotle, as expounded in the *De Anima*, naturally presents itself as a practical choice, especially since it has been so well and so frequently edited both abroad and in England in recent years, not the least notable editions being those of Edwin Wallace and R. D. Hicks. Such large and comprehensive works are obviously too cumbrous and expensive for class textbooks. There was therefore not only room, but even a call, for an edition on a smaller and more handy scale, which should comprise a well-printed and thoroughly reliable text, illustrated by critical annotations, and explanatory notes, and a page to page translation, preferably for seminary purposes in Latin. Father Paul Siwek's is just such an edition. That he is highly qualified to edit the *De Anima* he has already proved, as well by other works, as especially by his penetrating study, "La Psychophysique Humaine d'après Aristote," one of the volumes in Alcan's "Collection Historique des Grands Philosophes." In this edition each of the three books has a *fasciculus* to itself, with the notes proper to it printed at the end. It would have been easy for the editor to adopt as his translation the Latin version, known as the "Recens," which is printed parallel to the "Antiqua" in the twentieth volume of the Parmese edition of the works of St. Thomas, published in 1866. He has wisely chosen to supply an original one of his own, based on a more up-to-date recension of the text. The elliptical style of Aristotle's Greek works has, as is well known, suggested the surmise that such of his works as we have are really his notes for his lectures or those taken down by his auditors and posthumously published by his disciples. This is certainly borne out by the style of the *De Anima*.

¹ *Aristotelis De Anima, Libri Tres, Graece et Latine.* Edited by the Rev. Father Paul Siwek, S.J., Ph.D. Rome: Gregorian University Press. Pp. 358. Price, 20.00 l.

A translator has to read between the lines and divine the words or phrases which are required to make the text intelligible. Father Siwek meets the difficulty by printing in brackets in his Latin version such amplifications as are necessary. This will much enhance its value as a textbook for use in class.

H.I.

SHORT NOTICES

MORAL THEOLOGY.

FR. MERKELBACH, O.P., has brought to a conclusion in a third volume his very considerable work on Moral Theology, **Vol. III, de Sacramentis** (Desclée: pp. 952, price, 40.00 fr.). All serious students of moral know the great value of this work, which is both scholarly and very comprehensive. Indeed, the Sacraments are treated at almost excessive length, considering the time at the theologian's disposal. For example, the question of the nature of transubstantiation and other kindred matters might have been left to dogmatic theology. The definition of "common error" is, we believe, a little antiquated, and the view that a certain procedure in married life (p. 926) is, at least probably, justifiable, does not seem even remotely probable. These slight criticisms do not detract from the substantial merit of the book, wherein we find, for the first time we believe in a moral treatise, a computation of the infertile period in family life (p. 928). A treatment of censures, very helpful for confessors, is appended to the treatise on Penance. We hope that the author will add to the next edition a very full alphabetical index, the utility of which to the busy student can hardly be exaggerated.

PATRISTIC.

The two great luminaries of the Syriac-speaking Church are St. Ephræm (or Afrem), lately declared a doctor of the Church, and St. Aphraates (or Afrahat), who may perhaps be found worthy some day likewise to be declared a doctor; but Father Ignatius Ortiz de Urbina, S.J., who discusses the latter in the latest fascicle of *Orientalia Christiana, Die Gottheit Christi bei Afrahat* (Pont. Institutum Orientalium Studiorum: 25.00 l.), in a language whereof he confesses himself no master, does not mention that he finds a place in the Roman martyrology. The Saint is a well of Syriac undefiled, so that it is rather annoying that he is so often in all ages called "the Persian sage," on geographical grounds; he is an older contemporary of St. Ephræm, but they do not appear to have known each other. The Syriac language has the glory of having been Christian from the beginning, but, alas, the Syriac churches soon fell into heresy. St. Aphraates, apart from one or

two minor errors, is so eminently orthodox, that we find it a little difficult to take seriously any elaborate proof that he taught the divinity of Christ; but there is other interesting matter about him in the present booklet. When, however, Father de Urbina in his conclusion, even after quoting the expression "Light of Light," maintains that our author is independent of the Nicene Council, we do not feel so sure. Apart from Holy Writ, Aphraates does not quote his authorities, and he seems to have published his *Demonstrations* or instructions about twenty years after the Council, when its decrees would presumably have had time to reach the Syriac churches through Antioch. There is room here for further investigation; in any case we hope that Father de Urbina will continue his studies in this Syriac field, wherein so much work of every kind still remains to be done.

DEVOTIONAL.

In the second fascicle of *La Dictionnaire de Spiritualité*, edited by Marcel Viller, S.J., and others (Beauchesne: 20.00 fr.) the editors maintain the high level of interest and scholarship which distinguished the first. It contains many articles of very special value, such for instance as P. Reypens's full and orderly study of the theories of the powers and structure of the soul, taught by the leading mystical writers from Plotinus to the present day. He well exhibits the preponderating influence of St. Augustine (himself powerfully influenced by the neo-Platonists) on all subsequent mystical speculation. A very large proportion of the articles are biographical, some of them most curious and attractive. P. de Pierrefeu gives a clear and temperate presentation of "Americanism," that much misunderstood and now almost forgotten Movement, and of the strange and provocative personality of Father Hecker, its chief protagonist. The very hard case of Father Baltasar Alvarez is discreetly handled by P. Hernandez, but one wishes that he had given a fuller account of the method of prayer for which he endured so much. There is a very informative account, by the Abbé Chiquot, of the "Friends of God," the group of mystics (numbering amongst them Tauler, Eckhardt, and Suso) who flourished in Germany and the Netherlands in the twelfth and two succeeding centuries. Canon Vernet begins an article on the spirituality distinctive of England, Scotland, and Ireland which promises well.

We cannot imagine a more appropriate gift for a child than **Having a Guardian Angel** (Washbourne & Bogan: 1s. 6d.), charmingly illustrated by Ida Bohatta-Mopurgo, with explanatory text by Cecily Hallack, written with her usual grace of style.

Father Cuthbert's recent volume, **In Christ: a brief exposition of the Christian Life** (B.O. & W.: 5s.), was originally prepared as a ground-work for private instruction. Its style is simple and de-

votional and would present little difficulty even to a beginner in spiritual thought. "In Christ" is a fitting title; it is the "in Christo Jesu" of St. Paul that is the leitmotiv of the work. There are five sections. The first deals with the doctrine of the Person of Our Lord and the Incarnation, the second with the mystical life "born in Faith, proved in Hope and consummated in Charity," through which men are made "one Body in Christ." The next two treat of the imitation of Christ through the practice of the eight Beatitudes and participation in a new life through sacramental channels. The closing pages tell of the "borderland," where the ultimate goal of spiritual endeavour is attained through union with Christ in "the charity of God." The chapters are short and are reflections on a Gospel text placed at their heads, not the systematic development of a theme. It is a book for meditation and quiet thought rather than for theological study.

SOCIOLOGY.

The history of Ireland is in great part the history of struggles for the possession of her soil, struggles between the native and the invading foreigner, and between landlord, native or foreign, and tenant. Accordingly, in planning a series of volumes, of which **The Ancient Land Tenures of Ireland** (Browne & Nolan: 10s.) is the first, dealing with "the tenures, laws and occupation of land in Ireland from the most remote times to the present," Mr. Daniel Coghlan, D.Sc., has undertaken a formidable task, but one which is essential to the complete understanding of present conditions. We are not told exactly the time-limits of the survey, but the author extends his discussion far beyond the shores of Ireland to the cultures of Greece and Rome. Inevitably the book is packed with legal detail which only the student will easily absorb, but the author makes out a good case for the comparatively high development of pre-Roman civilization. One sentence in the first page—"The Celts were of the Nordic type"—is calculated to shock Dean Inge.

BIOGRAPHICAL.

In 1709, two years after the death of Mabillon, there appeared a life of the great scholar by Dom Thierry Ruinart, dedicated to James Drummond, styled "Duc de Perth," an exile and companion of James II. This life has just been reissued, edited by a monk of Maredsous, for the "Collection Pax," under the title, **Mabillon** (Desclée: 15.00 fr.). As the editor well says, the scholar's name and prodigious learning are known to many; not many know of the sanctity that ran throughout his life. For this reason he has chosen to re-edit this work of one of Mabillon's most intimate friends; where it has seemed advisable, he has added footnotes of his own. It is to be remembered that Leo XIII held up Mabillon

as a model for priests; on that account alone such an edition as this will prove to have been worth while.

Narratives of conversion are always worth while. "There is much wisdom," says the melancholy Jacques, "to be sucked from these convertites." At any rate, there is the ever interesting spectacle of divine grace, overcoming in a thousand different ways the ignorance, apathy and hostility of the human mind and will. The eleven records of **Conversions to the Catholic Church** (B.O. & W.: 5s.) collected by Maurice Leahy and introduced by Father D'Arcy, S.J., are aptly chosen to show the wide diversity of mind to which the Truth appeals. Most of the well-known converts—Wilfred Childe, Sheila Kaye-Smith, Father Martindale, Father Dudley, and the rest—who have responded to the invitation, did so with natural reluctance, both because of the difficulty of recalling accurately the psychological steps in the process and because of their wish to preserve "the secrets of the King." However, they feel, and rightly, that their experiences, natural, and supernatural, will certainly aid other souls struggling towards the light. From Father D'Arcy we have, as we might have expected, a masterly essay on the nature of conversion.

FICTION.

Mrs. George Norman's latest novel, **Night of Spring** (Hurst & Blackett: 7s. 6d. n.), is a charming story of an Italian peasant family, transplanted by a stroke of fortune to London and exposed to the alien influences of city life and irreligion. The author's intimate acquaintance with Italy and its people enables her to get "beneath the skins" of her characters and portray them to the life as reacting to strange conditions. Deep-seated faith and family affection stand out conspicuously in the picture, but there is plenty of the seamy side of life as a contrast. The author's gift of description and of lively dialogue would give interest to a less skilfully constructed book.

By this time Mr. John Gibbons has got "his public," that wide range of people who appreciate the reactions of a quick brain, an observant eye, a wealth of humour and a gift of expression, to experiences met in many tramps abroad, and his public will be delighted with **Fiddler of Lourdes and other Vagabond Tales** (B.O. & W.: 3s. 6d.), his latest collection of stories and sketches. In his own shrewd style, often using both the figures of speech known as meiosis and hyperbole, Mr. Gibbons manages to show the Catholic Faith in a persuasive and attractive light, and from this point of view his book deserves to be ranked as useful apologetic.

ASCETICAL.

The Cardinal Archbishop of Breslau has published various extracts from his talks to his *ordinandi* on the eve of their ordination

to the priesthood. This selection of 119 brief "thoughts" richly deserves the popularity which it has attained, and we heartily wish all success to this second edition, which runs to the ninth thousand: **Charismen priesterlicher Gesinnung und Arbeit**, by Adolf Card. Bertram (Herder : 3.80 marks). His Eminence covers a wide field, from the deeply spiritual to the intensely practical, and writes with all the experience of one who has kept the silver jubilee of his episcopate. All priests will find herein matter for fruitful thought, so much so indeed that we should like to see the work available in English, provided a translator could be found able to do justice to the beautiful style and skilful choice of words. In these days it is a consolation to be reminded of the solid piety to be found in so vast a portion of Catholic Germany.

MISCELLANEOUS.

The chief feature of the December issue of the **Buckfast Abbey Chronicle**, the youngest of our quarterlies, which may be had for 5s. per annum post free, is the magnificent altar which, after a long delay, has now been set up in the Abbey Church. A three-coloured frontispiece displays it in all its splendour with the retable in position, and many other illustrations, giving enlarged details and various steps in its manufacture, adorn the issue. These pictures alone are worth the price, 1s. 6d., of the Christmas number, and lovers of the great abbey should hasten to secure it.

The Heart of England by Waterway (Witherby: 7s. 6d.), by William Bliss, is a delightfully-written account of the author's experiences on our English waterways. Shooting rapids, struggling through shallows; whether by river or canal, in randan or canoe; he carries us along with him through the heart of England; pointing out the beauties of the valleys, recalling ancient landmarks, taking us with him into old inns where we listen to the taproom talk, and hear strange stories of the river-side. Not seldom the authentic Catholic note is struck, and it is refreshing to find an author whose religion is so much a matter of course to him as it is to Mr. Bliss. The book is finely written: many passages would stand comparison with the best English prose of our generation: and not for a moment does the author's inspiration falter or the reader's interest flag. It is a pity that there are not more of the excellently reproduced photographs with which the book is illustrated.

The Irish Jesuit Directory and Year Book for 1934 ("Irish Messenger" Office, Dublin) now in its seventh year of issue is a wonderful shilling's-worth, containing a very full calendar for the year with comments on every feast, and an account of the activities of the various Jesuit establishments, Colleges, Houses of Study and Churches in the Free State. Such useful pieces of information as "Tram No. 11 from Nelson's Pillar" shows how detailed is

the work. Included is a short biographical account of the Jesuit Saints and Beati.

The **Catholic Home Annual for 1934** (Herder: 1s.) is distinguished by an exquisite representation of the Crucifixion as a souvenir of the Holy Year. It is as usual packed with very readable and informative matter.

POETRY.

In **The Poetry of Gerard Manley Hopkins: a Survey and Commentary** (Cambridge University Press: 6s.) Miss E. E. Phare has made a painstaking literary estimate of an exceedingly interesting subject. In the earlier part of the book she essays the "extraordinarily difficult" task of assigning "this bizarre, difficult, Modernist-Victorian poet" his place "in the ranks of the poets as a whole." Milton, Crashaw, Herbert, Keats, Shelley, Browning, the French poet Valerie, Wordsworth, and others, are all quoted, and their work compared and contrasted—often with considerable skill—with that of Father Hopkins. We can only record here, without committing ourselves to its acceptance, her conclusion that "there is a genuine affinity between Wordsworth and Hopkins." Then Miss Phare essays a more valuable task—a defence of the poet against the charge of "oddness" framed by Dr. Bridges in the first edition of the poems, and also against the "obscurity" which his fellow poets and friends, Dixon and Patmore, and a number of persons since their time, have laid at his door. Her defence is an able piece of writing, and certainly she has succeeded in displaying the meaning—sometimes more than one—of even the most "obscure" lines; nevertheless, except for those who, like Miss Phare, have time and wit enough to unravel the thread of his inspiration, we fear that "the strangeness of his vocabulary and the involutions of his syntax" will continue to frighten off possible readers. Finally, the author discusses the religious poems and, in spite of an occasional failure to grasp the Catholic mind, with much sympathetic insight. She admits that the unequivocally Catholic poem, "The Bugler's First Communion," leaves her "very uncomfortable." Of "Felix Randal" she says: ". . . the reader, if I am to speak for myself, recoils before so evident an attack on his tender feelings." But she has some wise things to say concerning the part that the will and reason play in the assent of the mind to the truths of faith, and on p. 138 she writes: "Hopkins's best poetry is the product of a very catholic Catholicism, and when his experience is most intense . . . it is also most universal." And that is as it should be.

Three little books of verse, suitable as gift-books, have recently been published. **The Night He Came**, by Mary Winter Were (Bagster: 1s.), describes in charming blank verse the early life of Jesus as it appeared to Naomi, a daughter of one of the shep-

herds of Bethlehem. **His Roses**, by the same author (Bagster: 6d.), gives a series of pretty legends, and varied and easy-flowing verse, centred round the Christ-child of Nazareth. **House of Faith**, by James O'Hanlon Hughes, F.R.I.B.A. (B.O. & W.: 1s.), is another volume added to the "Hound of Heaven" series. It consists for the most part of sonnets on subjects suggested by the Faith and its practice. They ring like reflections after meditation, and stir further thoughts in the reader. Perhaps it is not to be wondered at that we were most attracted by the sonnet "In Praise of Architecture." The booklet is beautifully printed.

MUSICAL.

In **Catholic Church Music** (B.O. & W.: 6d.) are contained the text in English of the "Motu Proprio on Sacred Music," by Pius X, and of the more recent legislation of Benedict XV and Pius XI. A careful perusal of these forty-four pages would act as an excellent antidote to much of the wild talk one hears from the extremists in the two opposing camps of Church music. The Church is tolerant and has banned no worthy form of music, ancient or modern. Choir masters please read carefully.

The same publishers have issued **Italian Christmas Carols**, edited by Sir Richard Terry (1s.). It is a small collection of ten carols, every one of them a little gem. Sir Richard, who at one time showed quite an uncanny flair for selecting striking sea-shanties, is now displaying an unerring instinct in his choice of beautiful carols. The charm and simplicity of these carols should make a wide appeal to the carol-loving public.

MINOR PUBLICATIONS.

A little book with the formidable title, **The Rule and Spiritual Directory of the Apostolic Union of the Secular Priests of the Sacred Heart** (Codialbail Press, Mangalore), translated from the French by Father A. J. d'Souza, which originally appeared in the pages of the *Trumpet-Call*, is published on occasion of the Silver Jubilees both of the Indian branch of the Organization and of its periodical. The Apostolic Union founded like so many good things in France by the late Mgr. V. M. Lebeurier about the year 1860 is spread all over the world and now numbers about 1,800 members. The English-speaking members will welcome this handy summary of their obligations and privileges.

The unflagging output of the C.T.S. is welcome testimony to the way in which this great Catholic institution is now supported. Amongst the latest batch of "twopennies" are **Blessed Edmund Campion**, a luminous sketch by Father Martindale which gives much more, of use to our day, than the facts of an heroic life; the **Oxfordshire Martyrs**, by Heythrop Students, a strikingly bound pamphlet commemorating thirteen of that glorious band, slain in

various parts of the country. (In proportion as the Anglican claim to "continuity" becomes more preposterously insistent should be our homage to the men who of all others prove it to be illusory). **St. Paul**, by the Rev. T. O'Donoghue, is a very interesting account of the first Doctor of the Church. **The Pilgrimage of Two Little Blackamoors**, by a Franciscan Missionary of Mary, combines "thrills" with abundant edification. A most important addition to the "Studies in Comparative Religions" is Dr. J. M. Barton's **Semitic Religions**, very useful for those who wish to realize the uniqueness of God's revelation.

The **Catholic Mind** for November 22nd reprints a striking article from our pages: "The Unexpectedness of Christ," together with a valuable piece of apologetic by Mr. Christopher Dawson, "Man and Civilization." The issue for December 8th is devoted to commemorating the Thirteenth Birthday of the *Motu Proprio* on Church Music.

It was a happy idea to select from Cardinal Newman's sermons and meditations the profound thoughts and spiritual aspirations which that master of language so feelingly expressed. **A Newman Prayer Book** (B.O. & W.: 1s. 6d. and 2s. 6d.), compiled by Ada F. Clarke, provides matter for fruitful pondering and will be cherished in this very handy format by all the devout.

St. Benedict, the founder of monasticism, was one of the first to formulate those applications of the Gospel which are the foundations of the consecrated life, whether led in the cloister or in the world. The selections of **Thoughts from St. Benedict** (B.O. & W.: 2s. 6d.) which Mr. Maurice Leahy has made from the Rule and arranged for each day in the year may well provide its readers with trustworthy guidance during the twelvemonth, and should form a most acceptable New Year gift.

BOOKS RECEIVED

(Reviewed in present issue or reserved for future notice.)

ALEXANDER OUSELEY, London.

Maria Mazzarello. By Rev. H. L. Hughes, B.A. Illustrated. Pp. 161. Price, 3s. 6d. *Antonito. A Spanish Boy of To-day*. By Fr. Benedict Williamson. Pp. 171. Price, 3s. 6d. *Contardo Ferrini*. By Fr. Bede Jarrett, O.P. Pp. viii. 192. Price, 3s. 6d.

ASCHENDORFFSCHE VERLAGBUCHHANDLUNG, Münster.

Henrici Totting de Oyta. Edited by Dr. Albertus Lang. Pp. 28. Price, 00.80 rm.

BASIL BLACKWELL, Oxford.

Vatican Diplomacy in the World War. By Humphrey Johnson. Pp. 46. Price, 1s. 6d. n.

BEAUCHESNE, Paris.

Grammaire Hébraïque Élémentaire. By M. D. Schilling. Pp. vii. 105.

BURNS, OATES & WASHBOURNE, LTD., London.

On the Power of God. Translated from St. Thomas Aquinas by the English Dominican Fathers. Vol. II. Pp. viii. 227. Price, 7s. 6d. *Pulpit*

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